



AM
1939
be

Beach, A. O.



1939
B2
BOSTON UNIVERSITY

GRADUATE SCHOOL

APPROVED

by

Thesis

MESSIANIC PROPHECIES OF

ISAIAH, SON OF AMOZ

First Reader

Elmer P. Lull
Professor of Old Testament
Literature.

by

Second Reader

Alva Otis Beach
Professor of Systematic Theology.

(A. B., Baker University, 1937)

submitted in partial fulfilment of the
requirements for the degree of
Master of Arts

1939

ROBERT W. LUTHER

CHURCHMAN

1931

W. L. LUTHER

1931

1931

1931

1931

1931

1931

1931

1931

AM
1939
be

APPROVED

by

First Reader

Elmer P. Leslie

Professor of Old Testament
Literature.

Second Reader

Albert C. Knudson

Professor of Systematic Theology.

1911
SEP
10

APPROVED

BY

Samuel J. May

First Reader

Professor of Old Testament
Literature.

Abbot C. Merrill

Second Reader

Professor of Systematic Theology.

PREFACE

The writing of this thesis has been one of the most interesting things which I have ever undertaken. It has unfolded before me an entirely new appreciation of Isaiah and the glorious work which he did, and thus, I have gained a vast store of material which will be very valuable to me in any future work which I may do along religious lines. I am deeply thankful to Dr. Elmer A. Leslie for opening up this field to me.

This thesis is not to be made either an introduction or in destination as many of the older ones. In its true character it is a study of the prophecies of Isaiah, and I have long to Isaiah and comment as fully as possible upon them. True, before I arrived at the stage of the thesis where I could make comments, I did have to deal with the Messianic problem which arises to declare which parts of the Book of Isaiah really did come from that prophet and which did not. But that was only a basis for the later work of taking care of the prophecies which dealt with the Messianic person and the Messianic age or kingdom. To this I added some material on the life and times of the prophet Isaiah, and some general material on Messianic prophecy which I found and thought would be both useful and interesting.

PREFACE

The writing of this thesis has been one of the most interesting things which I have ever undertaken. It has unfolded before me an entirely new appreciation of Isaiah and the glorious work which he did, and thus, I have gained a vast store of material which will be very valuable to me in any future work which I may do along religious lines. I am deeply thankful to Dr. Elmer A. Leslie for opening up this field to me.

This thesis is not the same either in procedure or in destination as many of the other theses. In its true character, this thesis takes the Messianic prophecies which belong to Isaiah and comments as fully as possible upon them. True, before I arrived at the stage of the thesis where I could make comments, I did have to deal with the Messianic problem which strives to declare which parts of the Book of Isaiah really did come from that prophet and which did not. But that was only a basis for the later work of taking care of the prophecies which dealt with the Messianic person and the Messianic age or kingdom. To this I added some material on the life and times of the prophet Isaiah, and some general material on Messianic prophecy which I found and thought would be both useful and interesting.

REMARKS

The writing of this thesis has been one of the most interesting things which I have ever undertaken. It has unfolded before me an entirely new appreciation of Isaiah and the glorious work which he did, and thus, I have gained a vast store of material which will be very valuable to me in my future work which I may do along religious lines. I am deeply indebted to Dr. Walter A. Rieu for opening up this field to me.

This thesis is not the same either in procedure or in destination as many of the other theses. In its character, this thesis takes the Messianic prophecies which belong to Isaiah and comments as fully as possible upon them. True, before I arrived at the stage of the thesis where I would make comments, I did have to deal with the Messianic problem which arrives to declare which parts of the book of Isaiah really did come from that prophet and which did not. But that was only a basis for the later work of taking care of the prophecies which dealt with the Messianic person and the Messianic age or kingdom. To this I added some material on the life and times of the prophet Isaiah, and some general material on Messianic prophecy which I found and thought would be both useful and interesting.

The method used in forming this thesis was the finding of the commonly accepted opinions on the various questions which came up for solution. If these opinions seemed to fit in with the best data of the present day, then it was accepted. Where there was a contradiction with the best data of the present day, then some opinions were rejected. For this material, I am deeply grateful to the many splendid and wonderfully cooperative libraries which one finds in Boston and the surrounding vicinity, although in the main I stayed with and gathered most of the material from the books which were to be found in the library of the Boston University School of Theology.

Again may I offer my appreciation to Dr. Leslie for the many helps which he gave me that made the finding of material and the preparation of this paper easier.

1. Views of E. E. Hinne.
2. Views of Canon Cheyne of Oxford.
3. Views of Professor A. B. Davidson.
4. Views of Franz Delitzsch.
5. Views of S. R. Driver.
6. Views of Frederick Carl Hieseler.
7. Views of George Buchanan Gray.
8. Views of Austin Kennett.
9. Views of A. P. Kirkpatrick.

The method used in forming this thesis was the finding of the commonly accepted opinions on the various questions which came up for solution. If these opinions seemed to fit in with the best data of the present day, then it was accepted. Where there was a contradiction with the best data of the present day, then some opinions were rejected. For this material, I am deeply grateful to the many splendid and wonderfully cooperative libraries which one finds in Boston and the surrounding vicinity, although in the main I stayed with and gathered most of the material from the books which were to be found in the library of the Boston University School of Theology.

Again may I offer my appreciation to Mr. Leslie for the many helps which he gave me that made the finding of material and the preparation of this paper easier.

TABLE OF CONTENTS

CHAPTER	PAGE
I. THE LIFE AND TIMES OF ISAIAH.	
A. The Background of Isaiah.	
B. Periods of Isaiah's Prophecies.	
1. From Uzziah to Ahaz.	
2. From the Syro-Ephraimite War to 722 B.C.	
3. During the Siege of Ashdod.	
4. From Hezekiah to the Invasion of Judah.	
II. THE AUTHENTICITY OF THE MATERIAL IN THE BOOK	
ATTRIBUTED TO ISAIAH.	
A. Introduction.	
B. The Authenticity as Seen by Several Scholars.	
1. Views of L. E. Binns.	
2. Views of Canon Cheyne of Oxford.	
3. Views of Professor A. B. Davidson.	
4. Views of Franz Delitzsch.	
5. Views of S. R. Driver.	
6. Views of Frederick Carl Eiselen.	
7. Views of George Buchanan Gray.	
8. Views of Austin Kennett.	
9. Views of A. F. Kirkpatrick.	

TABLE OF CONTENTS

PAGE

CHAPTER

I. THE NINE HUNDRED YEARS OF ISRAEL	1
A. The Background of Israel	1
B. Periods of Israel's Prophecy	1
1. From Isaiah to Amos	1
2. From the Syro-Egyptian War to 722 B.C.	1
3. During the Siege of Ashdod	1
4. From Hezekiah to the Invasion of Judah	1

II. THE AUTHENTICITY OF THE MATERIAL IN THE BOOK

ATTRIBUTED TO ISRAEL	1
A. Introduction	1
B. The Authenticity as Seen by Several Scholars	1
1. Views of L. E. Bins	1
2. Views of Canon Greys of Oxford	1
3. Views of Professor A. B. Davidson	1
4. Views of Wm. Delissch	1
5. Views of S. A. Driver	1
6. Views of Frederick Carl Maser	1
7. Views of George Buchanan Gray	1
8. Views of Austin Kennett	1
9. Views of A. W. Kirkpatrick	1

10. Views of Elmer A. Leslie.	
11. Views of John Edgar McFadyen.	
12. Views of H. G. Mitchell.	
13. Views of W. O. E. Oesterley.	
14. Views of Arthur S. Peake.	
15. Views of H. Wheeler Robinson.	
16. Views of Ernst Sellin.	
17. Views of Rev. J. Skinner.	
18. Views of George Adam Smith.	
19. Views of G. B. Wade.	
20. Views of Owen C. Whitehouse.	
C. Summary of the Scholars' Views.	

III. GENERAL FACTS OF MESSIANIC PROPHECY.	
A. Introduction.	
B. The Messianic Era.	
C. The Messianic Person.	
D. The Messianic Hope.	
E. The Messianic Promises.	
1. Return from Exile.	
2. Transformation of Wild Beasts.	
3. Destruction of War.	
4. Disappearance of Idolatry.	
5. Forgiveness for Sin.	
6. Conquest of Death.	

10. Views of Elmer A. Nelson
11. Views of John Edgar McGehee
12. Views of H. E. Mitchell
13. Views of W. O. E. Gasterley
14. Views of Arthur S. Parker
15. Views of E. Wheeler Robinson
16. Views of Ernst Selvig
17. Views of Rev. J. Skinner
18. Views of George Adam Smith
19. Views of G. B. Wade
20. Views of Owen C. Whithorne
- C. Summary of the Scholars' Views

III. GENERAL FACTS OF MESSIANIC PROPHECY

- A. Introduction
- B. The Messianic Era
- C. The Messianic Person
- D. The Messianic Hope
- E. The Messianic Promises
1. Return from Exile
2. Transformation of Wild Beasts
3. Destruction of War
4. Disappearance of Idolatry
5. Forgiveness for Sin
6. Conquest of Death

7. Exaltation of Jerusalem.	
8. The New Heart.	
9. The Outpouring of the Spirit.	
10. The New Covenant.	
F. Conclusion.	

IV. THE MESSIANIC PROPHECIES OF ISAIAH WITH COMMENTS. . .

A. Isaiah 1.26.	
B. Isaiah 2.2-4.	
C. Isaiah 4.2-6.	
D. Isaiah 7.10-17.	
E. Isaiah 9.1-7.	
F. Isaiah 11.1-9.	
G. Isaiah 11.10-16.	
H. Isaiah 16.4b-5.	
I. Isaiah 17.7-8.	
J. Isaiah 19.16-25.	
K. Isaiah 29.7-8.	
L. Isaiah 29.16-24.	
M. Isaiah 30.18-26.	
N. Isaiah 32.1-8.	
O. Isaiah 32.15-20.	

DIGEST.	
-----------------	--

BIBLIOGRAPHY.	
-----------------------	--

- 7. Exaltation of Jerusalem
- 8. The New Heart
- 9. The Outpouring of the Spirit
- 10. The New Covenant
- 11. Conclusion

IV. THE NUBIANIC PROPHETS OF ISRAEL WITH COMMENTS

- 1. Isaiah 1:28
- 2. Isaiah 2:3-4
- 3. Isaiah 4:2-5
- 4. Isaiah 7:10-17
- 5. Isaiah 9:1-7
- 6. Isaiah 11:1-9
- 7. Isaiah 11:10-16
- 8. Isaiah 16:4-5
- 9. Isaiah 17:7-8
- 10. Isaiah 19:18-25
- 11. Isaiah 22:7-8
- 12. Isaiah 23:15-26
- 13. Isaiah 24:7-8
- 14. Isaiah 24:15-24
- 15. Isaiah 25:1-2
- 16. Isaiah 26:15-20

INDEX

BIBLIOGRAPHY

CHAPTER I

THE LIFE AND TIMES OF ISRAEL

The life and work of each individual is influenced by the times in which he lived. If George Washington, or Abraham Lincoln, or Napoleon Bonaparte were living today, it would be impossible to expect them to act in the twentieth century as they did in the times that saw their existence here on earth. They might still be highly intelligent and able to grasp the most of the opportunities which were presented to them. They might even follow the same professions, but, in each case, they would make use of the additional information discovered, and because of the fact that they would be facing different situations than they had previously, they would act differently. Thus it seems an axiom of life that each individual is bound to be guided, not by the conditions of his own time, but by the conditions in which he lived. This applies to Israel as well as to any other individual that has lived upon this earth.

Israel lived in times that were as dramatic as any the world has seen. Assyria was in one of her periodic epochs of expansion. Egypt and Chaldea Babylon were doing their best to combat Assyria and to offer themselves as the next nation to occupy the world throne. The nation

CHAPTER I

THE LIFE AND TIMES OF ISAIAH

The life and work of each individual is influenced by the times in which he lived. If George Washington, or Abraham Lincoln, or Napoleon Bonaparte were living today, it would be impossible to expect them to act in the twentieth century as they did in the times that saw their existence here on earth. They might still be highly intelligent men making the most of the opportunities which were presented to them. They might have followed the same professions, but, in each case, they would make use of the additional information discovered, and because of the fact that they would be facing different situations than they had previously, they would act differently. Thus it becomes an axiom of life that each individual to be studied, must be studied in connection with the historical times in which he lived. This applies to Isaiah as well as to any other individual that has lived upon this earth.

Isaiah lived in times that were as breath-taking as any the world has seen. Assyria was in one of her periodic splurges of expansion. Egypt and Chaldean Babylonia were doing their best to combat Assyria and to offer themselves as the next nation to occupy the world throne. The nation

CHAPTER I

THE LIFE AND TIMES OF ISAIAS

The life and work of each individual is influenced by the times in which he lived. If George Washington, or Abraham Lincoln, or Napoleon Bonaparte were living today, it would be impossible to expect them to act in the twentieth century as they did in the times that saw their existence here on earth. They might still be highly intelligent men making the most of the opportunities which were presented to them. They might have followed the same professions, but, in each case, they would make use of the additional information discovered, and because of the fact that they would be facing different situations than they had previously, they would act differently. Thus it becomes an axiom of life that each individual to be studied, must be studied in connection with the historical times in which he lived. This applies to Isaias as well as to any other individual that has lived upon this earth.

Isaias lived in times that were as breath-taking as any the world has seen. Assyria was in one of her periodic splurges of expansion. Egypt and Chaldean Babylonia were doing their best to combat Assyria and to offer themselves as the next nation to occupy the world throne. The nation

of Judah was (in the beginning) in a period of prosperity and at the same time in a period of moral bankruptcy. Into these times came the greatest of all the prophets, Isaiah.

A. The Background of Isaiah.

Really, very little is known about this prophet, except what is given in the book attributed to him; and a few small glimpses of the times from Assyrian inscriptions which were left behind.

There are several passages in the book attributed to Isaiah, that begin in the following manner: "The vision of Isaiah, the son of Amoz, which he saw concerning Judah and Jerusalem, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah."¹

Isaiah is a word, an English transliteration of the Hebrew, Yeshayah or Yeshayahu meaning "Yahweh saves" or "Yahweh is salvation" and is practically identical with the other Hebrew names of Joshua and Hoshea.²

The title itself gives us one other fact which may or may not be of value. He was the son of a man by the name of Amoz. This little bit of information has caused a lot of trouble because many of the earlier writers confused Amoz,

¹ Is. 1.1. Cf. Is. 2.1; 13.1.

² Eiselen, PBOT, 113; Wade, PBI, xvii.

of Judah was (in the beginning) in a period of prosperity and
at the same time in a period of moral bankruptcy. Into
these times came the greatest of all the prophets, Isaiah.

A. The Background of Isaiah.

Isaiah, very little is known about this prophet, except
what is given in the book attributed to him; and a few small
clipses of the times from Assyrian inscriptions which were
left behind.

There are several passages in the book attributed to
Isaiah, that begin in the following manner: "The vision of
Isaiah, the son of Amos, which he saw concerning Judah and
Jerusalem, in the days of Uzziah, Jotham, Ahaz, and Hezekiah,
kings of Judah."¹

Isaiah is a word, an English transliteration of the
Hebrew, Yeshayah or Yeshayahu meaning "Yehovah saves" or
"Yehovah is salvation" and is practically identical with the
other Hebrew names of Joshua and Hoshea.²

The title itself gives us one other fact which may or
may not be of value. He was the son of a man by the name of
Amos. This little bit of information has caused a lot of
trouble because many of the earlier writers confused Amos.

¹ Is. I. 1. Cf. Is. 6. 1; 13. 1.
² Eusebius, EBOT, 118; Wade, 281, xvii.

the father of Isaiah, with Amos, one of the other prophets of the eighth century. This can be labeled as pure guesswork on which no reliability may be placed. It probably was the work of some early Greek writer who was partially ignorant of Hebrew orthography.³ The exact year of his birth is unknown. But with some knowledge of the kings of that day and age, we are able to determine approximately the time of his birth. G. B. Gray says that Isaiah must have been born about 10 or 20 years before the middle of the century.⁴ Thus, if he was born somewhere around 760 B. C., and if King Uzziah died in 740 B. C., Isaiah would have been about 20 years of age at the time of his call. This would be in accordance with the consensus of opinion, that his forty years of active prophetic ministry, probably came to a close in the year 701 B. C. Of course, the scholars disagree upon the year in which he received his call, but by taking the outside limits which may be legitimately held, we would say that he received his call between 745 and 738 B. C.⁵

Moses prepared himself for his work in the deserts east of Egypt. Amos lived at Tekoa on the border of the desert of Judah. Others, such as Jonah, Samuel, Elijah, and Elisha, had access to small out-of-the-way places in which

³ Skinner, PBI, xxii.

⁴ Gray, BOI, lxxii.

⁵ Ibid., lxxii.

the father of Isaiah, with Amos, one of the other prophets of the eighth century. This can be labeled as pure guess-work on which no reliability may be placed. It probably was the work of some early Greek writer who was partially ignorant of Hebrew orthography.³ The exact year of his birth is unknown. But with some knowledge of the kings of that day and age, we are able to determine approximately the time of his birth. G. B. Gray says that Isaiah must have been born about 10 or 20 years before the middle of the century.⁴ Then, if he was born somewhere around 760 B. C., and if King Uzziah died in 740 B. C., Isaiah would have been about 20 years of age at the time of his call. This would be in accordance with the consensus of opinion, that his forty years of active prophetic ministry, probably came to a close in the year 701 B. C. Of course, the scholars disagree upon the year in which he received his call, but by taking the outside limits which may be legitimately held, we would say that he received his call between 745 and 735 B. C.⁵

Moses prepared himself for his work in the desert east of Egypt. Amos lived at Jerico on the border of the desert of Judah. Others, such as Jonah, Samuel, Elijah, and Elisha, had access to small out-of-the-way places in which

³ Skinner, 281, xxii.
⁴ Gray, 301, lxxii.
⁵ Ibid., lxxii.

they spent their early years discovering, in that surrounding quiet and stillness, God's wishes for themselves and their people. Isaiah had no such training or preparation. As far as we know, he was both born and raised in Jerusalem.⁶ If Jerusalem was not his home, at least it saw much of his activity. Jerusalem saw his call, and it was there that he prophesied to Hezekiah and Ahaz.⁷ The sixth chapter of Isaiah starts out in the following manner: "In the year that king Uzziah died."

It is now generally admitted that the reign of Uzziah began, and ended, considerably later than was formerly believed. Usher made him succeed his father Amasiah in 810 B. C. and give place to his son Jotham in 758 B. C. This, however, cannot be correct, if, as is asserted (2 Kings xv.17), he was a contemporary of Menahem of Israel; since the latter, according to both Hebrew (2 Kings xv. 19) and Assyrian (Schrader, KAT, 223 ff) testimony, paid tribute to Tiglath-pileser III who did not come to the throne until 745. Moreover, the same Assyrian king seems to have received tribute from Uzziah himself some time after this date. Most modern authorities put the end of Uzziah's reign as late as 740 (Driver, Duncker, Delitzsch, etc.) and some four or five years later (Amphausen, Meyer, Buhl, etc.); and, if he reigned fifty-two years, his last cannot have been much, if any, earlier than 735. The most serious objection to this date is, that, since Ahaz is known to have been on the throne in 734, there is very little room for Jotham; who according to 2 Kings xv.33, ruled sixteen, or according to 2 Kings xv.30, twenty years. But this objection is met by supposing, as there is good reason for doing, that

⁶ Mitchell, ISA, 15, 16.

⁷ Wade, BPI, xvii.

they spent their early years elsewhere, in that surround-
 ing quiet and stillness, God's witness for themselves and
 their people. David had no such training or preparation.
 As far as we know, he was born and raised in Jerusalem.
 If Jerusalem was not his home, at least it was much of his
 activity. Jerusalem saw his call, and it was there that he
 prophesied to Balaam and Achan. The sixth chapter of
 Isaiah starts out in the following manner: "In the year
 that King Uzziah died."

It is now generally admitted that the reign of Uz-
 ziah began, and ended, considerably later than was
 formerly believed. Uzziah made his accession his
 father Amaziah in 810 B. C. and give place to his
 son Jotham in 782 B. C. This, however, cannot be
 correct, if, as is asserted (2 Kings xv. 1), he
 was a contemporary of Hezekiah of Israel; since
 the latter, according to both Hebrew (2 Kings xv.
 19) and Assyrian (Synchron. 247, 248 ff.) testimony,
 died before the Tiglath-pileser III who did not
 come to the throne until 745. Moreover, the name
 Assyrian king seems to have received tribute from
 Uzziah himself some time after this date. Most
 modern authorities put the end of Uzziah's reign
 as late as 740 (Driver, Dunster, Guttsch, etc.)
 and some four or five years later (Lampson,
 Meyer, Rolin, etc.); and, if he reigned fifty-two
 years, his last cannot have been much, if any,
 earlier than 725. The most serious objection to
 this date is that, since then it is known to have
 been on the throne in 724, there is very little
 room for Jotham; who according to 2 Kings xv. 32,
 ruled sixteen, or according to 2 Kings xv. 30,
 twenty years. But this objection is met by sug-
 gesting, as there is good reason for doing, that

6 Mitchell, 184, 18, 18.
 7 Wade, 201, xvii.

this king, during almost the entire period of his alleged reign, was regent for his unfortunate father; or as 2 Kings xv.5 expresses it--"Over the household, judging the people of the land."⁸

At any rate, Isaiah's prophetic ministry began in the last year of the reign of King Uzziah, and continued on through the reigns of Jotham, Ahaz, and into the reign of Hezekiah, at least to the year 701 B. C. Whenever it was--745, 740, or 738 B. C.--he had a vision⁹ which led him into the prophetic ministry. The vision contained meaning for him concerning the majesty and glory of Yahweh, his consciousness of a life mission in the service of his people, and an idea of the indestructible remnant.¹⁰ This vision so filled him with a sense of awe and humility, that he immediately saw his own unworthiness. When this had taken place, he was cleansed of all his wickedness and sin when one of the seraphims touched his lips with a live coal. Isaiah heard the voice of the Lord asking for some one to go preach to the people about their sinful living, and he responded at once. This in itself is a contradiction to the actions of several other prophets who put off the acceptance of their calls for some time. Then, having accepted the call of the Lord, he received his commission to preach to the people. It was to be a gos-

⁸ Mitchell, ISA, 32-33.

⁹ Is. 6.

¹⁰ Skinner, BPI, xxiv.

this king, during almost the entire period of his
 alleged reign, was regent for his unfortunate
 father; or as E. King xiv. 5 expresses it--"Over
 the household, judging the people of the land."⁸

At any rate, Isaiah's prophetic ministry began in the

last year of the reign of King Uzziah, and continued on

through the reigns of Jotham, Ahaz, and into the reign of

Hezekiah, at least to the year 701 B. C. Whenever it was--

745, 740, or 738 B. C.--he had a vision⁹ which led him into

the prophetic ministry. The vision contained nothing for

him concerning the majesty and glory of Yahweh, his con-

sciousness of a life mission in the service of his people, and

on that of the indelible remnant.¹⁰ This vision so filled

him with a sense of awe and humility, that he immediately saw

his own unworthiness. When this had taken place, he was

cleansed of all his wickedness and sin when one of the ser-

phim touched his lips with a live coal. Isaiah heard the

voice of the Lord asking for some one to go across to the peo-

ple about their sinful living, and he responded at once. This

in itself is a contradiction to the actions of several other

prophets who put off the acceptance of their call for some

time. Then, having accepted the call of the Lord, he received

his commission to preach to the people. It was to be a ges-

⁸ Mitchell, 181, 32-33.
⁹ Is. 6.
¹⁰ Skinner, 871, xlv.

pel of doom. There would be a great destruction of the people and territory until only a small remnant remained. This became one of the great messages of Isaiah--this remnant that would remain.

All great calls or missions in life seem to have something in the background. Martin Luther had such an experience when he found himself far from lodging when caught in a storm. There are those who would say that he went into the priesthood of his day as the result of a vow which he made only because he was frightened by the storm. Just how much of a comparison may be drawn between Martin Luther's experience and the experience of Isaiah is a matter of debate, but there are intimations that such a comparison is not without possibility. From Rogers one may receive the inference that there were possibly three things that influenced Isaiah in answering the call to the prophetic ministry.¹¹ First, there had been a great earthquake of a serious nature sometime during the latter years of the reign of Uzziah. Thus the question comes as to whether or not this could have come at an emotional period and had some subsequent influence on him. Second, undoubtedly his early years were influenced by the work of those prophets who immediately preceded him, Amos and Hosea. Amos had been preaching at Bethel around

¹¹ Rogers, "Isaiah," 636.

of doom. There would be a great destruction of the people and territory until only a small remnant remained. This became one of the great messages of Isaiah--this remnant that would remain.

All great calls or missions in life seem to have something in the background. Martin Luther had such an experience

when he found himself far from lodging when caught in a storm. There are those who would say that he went into the priesthood of his day as the result of a vow which he made only because he was frightened by the storm. Just how much

of a comparison may be drawn between Martin Luther's experience and the experience of Isaiah is a matter of debate, but there are indications that such a comparison is not without possibility. From Rogers one may receive the inference that there were possibly three things that influenced Isaiah

in answering the call to the prophetic ministry. First, there had been a great earthquake of a serious nature some time during the latter years of the reign of Uzziah. Thus the question comes as to whether or not this could have come at an emotional period and had some unobvious influence on him. Second, undoubtedly his early years were influenced by the work of those prophets who immediately preceded him.

Amos and Hosea. Amos had been preaching at Bethel around

760 B. C. while Hosea had been preaching between the years 746 and 734 B. C.¹² As Isaiah must have been born somewhere near 760 B. C., in all probability he was quite close to their activity. The third influence was, of course, his vision in the temple of his relationship between God and his people. If he had followed the prophecies of Amos and Hosea as closely as we are led to think, and if he had the type of a personality which we are sure that he had, then he probably already had some fairly good ideas as to the ultimate fate of his people because of their sins and offenses. The sins were idolatry, oppression, intemperance, and the perversion of justice. He proceeded to rebuke such evils unsparingly. Also, he let the leaders and the people of his country know just where he stood on the matter of trusting in the foreign powers when he felt that the chosen people of Yahweh should place their trust only in Yahweh's power.¹³

One of the questions which Old Testament research has been trying to solve has been the question of Isaiah's position in his community. The material in his book would lead us to believe that he was either a person of royalty, or at least a man of high importance in the affairs of state. This is to be found in the fact that at one time he was able

¹² Rogers, "Isaiah," 631.

¹³ Wade, BPI, xxii-xxvii.

740 B. C. while Hosea had been preaching between the years 743 and 734 B. C.¹² As Isaiah must have been somewhere near 740 B. C., in all probability he was quite close to their activity. The third influence was, of course, his vision in the temple of his relationship between God and his people. It he had followed the prophecies of Amos and Hosea as closely as we are led to think, and if he had the type of a personality which we are sure that he had, then he probably already had some fairly good ideas as to the ultimate fate of his people because of their sins and offenses. The sins were idolatry, oppression, intemperance, and the perversion of justice. He proceeded to rebuke such evils unsparingly. Also, he let the leaders and the people of his country know just where he stood on the matter of trusting in the foreign powers when he felt that the chosen people of Yahweh should place their trust only in Yahweh's power.¹³

One of the questions which Old Testament research has been trying to solve has been the question of Isaiah's position in his community. The material in his book would lead us to believe that he was either a person of royalty, or at least a man of high importance in the affairs of state. This is to be found in the fact that at one time he was called

¹² Rogers, "Isaiah," 632.
¹³ Wadd, 871, xxii-xxvii.

to summon the high priest, Uriah, to act as his witness. Then, apparently, whenever the politicians of that day had some plan up their sleeves about which they thought Isaiah would not show approval, they took great pains to keep such plans from him. Also, he seems to have been powerful enough to displace Shebna from his activity at court.¹⁴ The belief that he was a member of the royal family comes from an ancient Hebrew tradition which makes Amoz, Isaiah's father, a brother of Amaziah, the father of Uzziah. That would in itself, make him a cousin of the king who was on the throne at the time when he received his call. However, Dr. Skinner (and also several other scholars) calls these traditions worthless. But his life and prophecies would indicate not only that he had come from a good family, but also that he must have been well educated both in the scholastic studies of that day and in the social graces.

As has been said before, the name Isaiah means "Yahweh is salvation" or "Yahweh saves." For Isaiah, this had a special significance. It stood for the position which he was constantly preaching to his people. They were putting their trust in the foreign military powers, in wealth, and in certain idolatrous worships. In fact, there were periods in which they worshipped almost any God but Yahweh. This

¹⁴ Wade, BPI, xxii-xxvii.

to summon the high priest, Uriah, to act as his witness. Then, apparently, whenever the politicians of that day had some plan up their sleeves about which they thought Isaiah would not show approval, they took great pains to keep such plans from him. Also, he seems to have been powerful enough to dispense Shabbat from his activity at court.¹⁴ The belief that he was a member of the royal family comes from an ancient Hebrew tradition which makes Amos, Isaiah's father, a brother of Amaziah, the father of Hezekiah. That would in itself make him a cousin of the king who was on the throne at the time when he received his call. However, Dr. Skinner (and also several other scholars) call these traditions worthless. But his life and prophecies would indicate not only that he had come from a good family, but also that he must have been well educated both in the academic studies of that day and in the social sciences.

As has been said before, the name Isaiah means "Yahweh is salvation" or "Yahweh saves." For Isaiah, this had a special significance. It stood for the position which he was constantly preaching to his people. They were putting their trust in the foreign military powers, in wealth, and in certain idolatrous worship. In fact, there were periods in which they worshipped almost any God but Yahweh. This

giving of meaningful names was a custom of that day. Isaiah was married to a woman to whom he refers as the prophetess. By her he had at least two sons, and in them he carried on this principle of the giving of meaningful names. Their names were Shear-jashub which means, "the remnant shall return" and Maher-shalal-hash-baz which means "speeding to the spoil, he hasteth to the prey."¹⁵ This represented two of the main points of his preaching to the Hebrew people and in giving them such names, he, in reality, considered that they did not belong merely to himself, but, through Yahweh, they belonged to the community which surrounded the people in that day and age.

His ministry, thus, began during the reign of Uzziah, whose period of rule paralleled that of Jeroboam II, of Israel, who ruled from 785 - 745 B. C.¹⁶ Israel, under both Joash and his son Jeroboam II, had a period of prosperity and splendor that exceeded anything that had been theirs in their previous history. That was paralleled in Judah under Uzziah and Jotham. Then, as the glory, prosperity, and splendor of the Northern Kingdom passed away, the prosperity and splendor of the Southern Kingdom seemed to increase. Uzziah had been successful in wars with the Philistines, the

¹⁵ Fausset, "Isaiah," 428.

¹⁶ Leslie, "The Chronology of the Old Testament," AB, 110.

giving of meaningful names was a custom of that day. Jashan was married to a woman to whom he refers as the prophetess. By her he had at least two sons, and in them he carried on this principle of the giving of meaningful names. Their names

were Shear-Jashan which means, "the remnant shall return" and Maher-shal-hazh-paz which means "speeding to the spoil,"¹⁵ This represented two of the main

points of his preaching to the Hebrew people and in giving them such names, he, in reality, considered that they did not belong merely to himself, but, through Yahweh, they belonged to the community which surrounded the people in that day and

age.

His ministry, then, began during the reign of Uzziah.

whose period of rule paralleled that of Jeroboam II, of Israel, who ruled from 785 - 745 B. C.¹⁶ Under both Jashan and his son Jeroboam II, had a period of prosperity and splendor that exceeded anything that had been theirs in their previous history. That was paralleled in Judah under

Uzziah and Jotham. Then, as the glory, prosperity, and splendor of the Northern Kingdom passed away, the prosperity and splendor of the Southern Kingdom seemed to increase. Uzziah had been successful in wars with the Philistines, the

¹⁵ "The Prophecy of Isaiah," 428.
¹⁶ "The Prophecy of Isaiah," 428.

Arabians, and the Amorites (2 Chron. 26.6-8). Agriculture had been fostered (2 Chron. 26.10). But the new glory won on the field of battle contained the beginnings of decay and ruin for the Jewish people. The splendor brought vice rather than anything beneficial. Judah saw the beginnings of a new arrogance and national pride. "The prosperity degenerated into luxury, and the worship of Jehovah became stiffened into idolatry."¹⁷ This idolatry, luxury, and sensuality accompanied all the new things that they seemed to gain. The increased wealth and military power gave a sense of material security. Increased wealth brought foreign trade, and the foreign trade brought new connections with the many foreign idolatries. This brought in foreign superstitions, more drunkenness, a spirit of irreverence and scepticism. Then a confusion of moral distinctions crept in so that the rich became more wealthy by acquiring most of the land. The poor people lost most of their independence and became poorer. Justice was very corrupt.¹⁸ Isaiah, because of his position and because he was so close to the actual situation, was able to observe accurately the situation and protest against it. It aroused in him a fervor for the preaching of an impending judgment. He saw, as no one else could,

¹⁷ Delitzsch, BCPI, 31.

¹⁸ Is. 1.23; 5.23.

Arabians, and the Amorites (E. Chiron, 28.8-9). Agriculture had been fostered (E. Chiron, 28.10). But the new glory was on the field of battle contained the beginnings of decay and ruin for the Jewish people. The splendor brought was rather than anything beneficial. Judah saw the beginnings of a new arrogance and national pride. "The prosperity degenerated into luxury, and the worship of Jehovah became enlivened into idolatry." ¹⁷ This idolatry, luxury, and sensuality accompanied all the new things that they seemed to gain. The increased wealth and military power gave a sense of material security. Increased wealth brought foreign trade, and the foreign trade brought new connections with the many foreign idolatrous. This brought in foreign superstitions, more drunkenness, a spirit of irreverence and scepticism. Then a confusion of moral distinctions arose in so that the rich became more wealthy by acquiring most of the land. The poor people lost most of their independence and became poorer. Justice was very corrupt. ¹⁸ Jewish, because of his position and because he was so close to the actual situation, was able to observe accurately the situation and protest against it. It aroused in him a fervor for the pressing of an impending judgment. He saw, as no one else could,

¹⁷ Delitzsch, BDB, 21.
¹⁸ Is. 1.22; 5.23.

because of his religious faith, that because of all this wickedness there must eventually be a punishment that would balance these misdeeds. Likewise, his political insight and knowledge led him to understand that direction from which this punishment would approach. He then tried to revive in his countrymen a reverence for and a trust in God. To this he gave all of his energy. Especially here did he feel that the meaning of his name had valuable significance. Also the meaning of the names of his children fitted in here. He was willing to do anything, and adapt any procedure which he felt would impress the minds of his countrymen. In doing this he was able to gather about him a band of faithful disciples whom he felt would be able to regenerate the community after his prophecies had been fulfilled.¹⁹ His mind was further stirred up by the death of this king and by the troubles which the northern kingdom was having.

Since 1115 B. C. the various kings of Assyria had been pushing westward steadily. The western peoples had met one of these kings in 854 B. C. during the reign of Ahab. At this time the Hebrews and their allies met defeat. After this, Jehu started paying tribute to Shalmaneser II and a list of his tributary gifts may be seen now in the British Museum

¹⁹ Wade, BPI, xxi; Is. 8.16.

because of his religious faith, that because of all this
 wisdom there must eventually be a punishment that would
 balance these misdeeds. Likewise, his political insight and
 knowledge led him to understand that direction from which
 this punishment would approach. He then tried to revive in
 his countrymen a reverence for and a trust in God. To this
 he gave all of his energy. Deeply he felt that
 the meaning of his name had valuable significance. Also the
 meaning of the names of his children fitted in here. He was
 willing to do anything, and adapt any procedure which he felt
 would impress the minds of his countrymen. In doing this he
 was able to gather about him a band of faithful disciples
 whom he felt would be able to regenerate the community after
 his prophecies had been fulfilled.¹⁹ His mind was further
 stirred up by the death of this king and by the troubles which
 the northern kingdom was having.

Since 1115 B. C. the various kings of Assyria had been
 pushing westward steadily. The western peoples had met one
 of these kings in 884 B. C. during the reign of Ashab. At this
 time the Hebrews and their allies met defeat. After this,
 Jehu started paying tribute to Shalmaneser II and a list of
 his tributary gifts may be seen now in the British Museum

¹⁹ Wade, *351*, xxi; *Is. 8.18*.

preserved on the Black Obelisk.²⁰ But even then, it was not until the time of Tiglath-pileser III, or about the time that Isaiah began his prophetic ministry, that Assyria really became a menace to the Hebrew nation. By this time the westward movement of the Assyrian nation was really on the march. The little country or district now known as Palestine was quite valuable. It had timber at Lebanon, ports on the Phoenician coastline, and many fertile plains. Nor can it be forgotten that this little section in reality commanded the roads from the east toward Arabia and Egypt. Isaiah, preaching his gospel of the punishment coming on account of their sins, saw in this advance the means whereby Jehovah would punish the two Hebrew nations for the many wrongs that they had committed.

B. Periods of Isaiah's Prophecies.

Isaiah's writings may be arranged chronologically, according to the crises which brought them into being, and when this is done they fall very nicely into four groups. First, material dating from the last year of the reign of Uzziah, through the reign of Jotham and into the early reign of Ahaz. Second, the material contained in the period of the Syro-Ephraimite war, up to the fall of Samaria in 722 B. C. Third, material from the reign of Hezekiah (about 713 to 711 B. C.)

²⁰ Wade, BPI, xxi.

preserved on the Black Obelisk.²⁰ But even then, it was not until the time of Tiglath-pileser III, or about the time that Ishtar began his prophetic ministry, that Assyria really became a menace to the Hebrew nation. By this time the westward movement of the Assyrian nation was really on the march. The little country or district now known as Palestine was quite valuable. It had timber at Lebanon, ports on the Phoenician coastlines, and many fertile plains. Nor can it be forgotten that this little section in reality commanded the roads from the east toward Arabia and Egypt. Ishtar, grasping his gospel of the punishment coming on account of their sins, saw in this advance the means whereby Jehovah would punish the two Hebrew nations for the many wrongs that they had committed.

B. Periods of Ishtar's Prophecies.

Ishtar's writings may be arranged chronologically, according to the crises which brought them into being, and when this is done they fall very nicely into four groups. First, material dating from the last year of the reign of Uzziah, through the reign of Jotham and into the early reign of Ahaz. Second, the material contained in the period of the Syro-Chaldean war, up to the fall of Samaria in 722 B. C. Third, material from the reign of Hezekiah (about 715 to 705 B. C.).

²⁰ Weide, *Bibl.*, xli.

during Sargon's siege of Ashdod. Fourth, from the reign of Hezekiah (about 705 to 701 B. C.) during Sennacherib's invasion of Judah.²¹

1. From Uzziah to Ahaz.

In this period Israel and Judah were very prosperous. After the defeat of Syria by Assyria, Israel had expanded her borders to quite a degree. After defeating Syria, Assyria had lapsed into one of those periods of weakness and inactivity, which was the only time that the little western nations had a chance. But this chance brought in the prosperity which caused the degrading vices that Isaiah had to fight.²² Uzziah who had succeeded his father, Amaziah, at the age of 16, had built up the town of Elath as a seaport. Then besides fostering an improved agricultural life for his people, he became famous for his many victories in battles, his well organized troops, and his great building program. He possibly was a firm believer in Yahweh. At any rate, he supported and kept up the legal worship of Yahweh, but rather than stir up the wrath of his people, he left the high places of the Baal worshippers going in as grand a fashion as ever. One source says that his leprosy came as punishment for not combating

²¹ Wade, BPI, xxii-xxvii.

²² Ibid., xxii.

during Sargon's siege of Ashdod. Fourth, from the reign of
Nasiriah (about 705 to 701 B. C.) during Sennacherib's in-
vasion of Judah.²¹

I. From Ussiah to Ahaz.

In this period Israel and Judah were very prosperous.
After the defeat of Syria by Assyria, Israel had expanded her
borders to quite a degree. After defeating Syria, Assyria
had passed into one of those periods of weakness and inac-
tivity, which was the only time that the little western nations
had a chance. But this chance brought in the prosperity
which caused the degrading vices that Israel had to fight.²²
Ussiah who had succeeded his father, Amashiah, at the age of
16, had built up the town of Kirith as a seaport. Then besides
fostering an improved agricultural life for his people, he
became famous for his many victories in battle, his well
organized troops, and his great building program. He possibly
was a firm believer in Yahweh. At any rate, he supported and
kept up the legal worship of Yahweh, not rather than stir up
the wrath of his people, he left the high places of the Baal
worshippers going in as grand a fashion as ever. One source
says that his legacy came as punishment for not combating

²¹ Wadd. B. 1, xiii-xviii.
²² Ibid., xiii.

the Baal worship. Another source says that his many victories in battle caused him to become very proud, so that one day he went into the Holy place in the Temple, where no one except certain of the priests were supposed to be. But he had been so successful, that he thought he should by authority of his position, also become the High Priest for his people. Once in the sacred place, he touched some of the sacred vessels, and God punished him and his pride for the sacrilege by placing him under the burden of this leprosy,²³ which caused his death approximately in 740 B. C. He was followed by his son Jotham who probably had a very short reign. According to Biblical sources, he is supposed to have reigned for sixteen years, but a greater knowledge of chronology, based on the probable death of Uzziah, and a certain knowledge that Ahaz was on the throne by 734-35 B. C., would lead one to believe that he only reigned for four or five years and in this case, the other eleven years must be attributed to that period when Jotham acted as regent while his father was in the worst stages of leprosy.

2. From the Syro-Ephraimite War to 722 B. C.

In this period the Assyrian military prowess was brought back to life by Tiglath-pileser III, who ruled from 745 to

²³ See II Chron. 26.16.

the Seal worship. Another source says that his many victories in battle caused him to become very proud, so that one day he went into the Holy place in the Temple, where no one except certain of the priests were supposed to be. But he had been so successful, that he thought he should by authority of his position, also become the High Priest for his people. Once in the sacred place, he touched some of the sacred vessels, and God punished him and his wife for the sacrilege by placing him under the burden of this leprosy,²³ which caused his death approximately in 740 B. C. He was followed by his son Jotham who probably had a very short reign. According to Biblical sources, he is supposed to have reigned for sixteen years, but a greater knowledge of chronology based on the probable death of Uzziah, and a certain knowledge that Ahaz was on the throne by 734-726 B. C., would lead one to believe that he only reigned for four or five years and in this case, the other eleven years must be attributed to that period when Jotham acted as regent while his father was in the worst stages of leprosy.

2. From the Syro-Ephraimite War to 722 B. C.

In this period the Assyrian military process was brought back to life by Tiglath-Pileser III, who ruled from 745 to

²³ See II Chron. 26.16.

727 B. C. He started out to conquer all of the small western nations. He conquered some, while the others saved themselves for a while at least, by becoming tributary to the Assyrian authority. When the tributary nations found the yoke of Assyrian bondage a little too galling, they revolted and formed a defensive league. Ahaz was greatly frightened by their power when they sought to force him to join the league. In his fright, the only way out which he saw was to make a new tributary alliance with the Assyrians, and then appeal to Tiglath-pileser to save his kingdom for him. Isaiah warned him against any such alliance, telling him that only in the trust of Yahweh was there any safety. Isaiah even offered him a special sign of Yahweh's favor or power, but Ahaz would have none of it.²⁴ Whitehouse in his explanation of this period says that Ahaz probably already had some secret understanding which enabled him to meet the advice of Isaiah with such cold reserve. Perhaps some of his secret messengers had already informed Tiglath-pileser of Ahaz' plight. Perhaps already the treasuries of the royal court and the temple had been stripped and sent as special tribute to the Assyrian court.²⁵ This caused Tiglath-pileser to conquer Syria and Damascus. When this great Assyrian monarch died, he was followed by

²⁴ Is. 7.11.

²⁵ Whitehouse, ISA, 12.

737 B. C. He started out to conquer all of the small western nations. He conquered some, while the others saved themselves for a while at least, by becoming tributary to the Assyrian authority. When the tributary nations found the yoke of Assyrian bondage a little too galling, they revolted and formed a defensive league. This was greatly frightened by their power when they sought to force him to join the league. In his flight, the only way out which he saw was to make a new tributary alliance with the Assyrians, and then appeal to Tiglath-pileser to save his kingdom for him. Isiah warned him against any such alliance, telling him that only in the trust of Yahweh was there any safety. Isiah even offered him a special sign of Yahweh's favor or power, but this would have none of it.⁸⁴ Whitehouse in his explanation of this period says that this probably already had some secret understanding which enabled him to meet the advice of Isiah with such calm reserve. Perhaps some of his secret messengers had already informed Tiglath-pileser of this flight. Perhaps already the treasures of the royal court and the temple had been stripped and sent as special tribute to the Assyrian court.⁸⁵ This caused Tiglath-pileser to conquer Syria and Damascus. When this great Assyrian monarch died, he was followed by

⁸⁴ Is. 7.11.
⁸⁵ Whitehouse, 154, 15.

Shalmaneser V who reigned from 727 to 722 B. C. Against this king there were many revolts. Samaria under Hoshea revolted and this led to the sieging of that city. Then, Shalmaneser V died and he was succeeded to the Assyrian throne by Sargon the II, 722 to 705 B. C., who continued the siege of Samaria, and took that city in 722 B. C. He deported the inhabitants to other portions of the Assyrian empire, and he replaced them with peoples from other conquered nations.²⁶ This according to one tradition²⁷ is the origin of the people who later became known as "the Samaritans." This was a bad period in general for the people of Judah for, as soon as Ahaz took the throne, open idolatry of the most terrible and abominable descriptions was introduced and fostered.

Since the time of the slavery in Egypt, the people of Israel (and of Judah after the kingdom was divided) had been free. Starting at this time with Assyria, on down to Rome, (and this can be continued through the rule of the Arabs and Turks to the British rule of today) Israel has been under the heel of some other nation with the exception of the short period of freedom under the Maccabean dynasty. Thus Isaiah was standing on a new threshold in Hebrew history.²⁸

²⁶ Wade, BPI, xxiii.

²⁷ Barton, AAB, footnote p. 427, which in turn is from Winkler's Keilschrifttexte Sargons, p. 1, line 10.

²⁸ Delitzsch, BCPI, 32.

Shalmaneser V who reigned from 727 to 722 B.C. Against this king there were many revolts. Samaria under Hoshea revolted and this led to the sieging of that city. Then, Shalmaneser V died and he was succeeded to the Assyrian throne by Sargon the II, 722 to 705 B.C., who continued the siege of Samaria, and took that city in 722 B.C. He deported the inhabitants to other portions of the Assyrian empire, and he replaced them with peoples from other conquered nations. This according to one tradition²⁷ is the origin of the people who later became known as "the Samaritans." This was a bad period in general for the people of Judah for, as soon as they took the throne, open hostility of the most terrible and abominable description was introduced and fostered. Since the time of the slavery in Egypt, the people of Israel (and of Judah after the kingdom was divided) had been free. Starting at this time with Assyria, on down to Rome, (and this can be continued through the rule of the Arabs and Turks to the British rule of today) Israel has been under the heel of some other nation with the exception of the short period of freedom under the Maccabean dynasty. Thus Israel was standing on a new threshold in Hebrew history.

26 Waga, B.H.I. xlii.
27 Burton, A.B. footnote p. 487, which in turn is from Winkler's Kanaanische Sprache, p. 1, line 10.
28 Delitzsch, B.H.I. 32.

3. During the Siege of Ashdod.

Ahaz was succeeded by Hezekiah about 720 B. C. Hezekiah was a true ruler of the "chosen people." No sooner was he in office than a great reform movement was started in which the high places, with the many altars and idols, were entirely destroyed.²⁹

Soon, under the leadership of the Philistine city of Ashdod, the western nations showed new signs of revolt, and of desiring to throw off the Assyrian yoke. They were to invite the help of two other nations which at that time were trying to ascend into some resemblance of being world powers, namely Egypt, and Muzri, a country of northern Arabia. Isaiah went into a preaching campaign in which he denied the value of such alliances and plottings. Because Judah heeded his warnings, and did not join the revolt, that nation escaped, temporarily at least, the impending doom. Also, during this period, there came to the court at Jerusalem, an embassy from the great Chaldaean rebel, Merodach-baladan. But in this case, as in the other, Isaiah warned against any outside alliances and the embassy was a failure.³⁰

²⁹ II Kings 18.

³⁰ Is. 39.

W. During the days of Ashdod.

Thus was succeeded by Herakleus about 720 B. C. Herakleus was a true ruler of the "Hebrew people." He sooner was he in office than a great reform movement was started in which the high places, with the many altars and idols, were entirely destroyed.²⁹

Soon, under the leadership of the Philistine city of Ashdod, the western nations showed new signs of revolt, and of desiring to throw off the Assyrian yoke. They were to invite the help of two other nations which at that time were trying to ascend into some resemblance of being world powers, namely Egypt, and Israel, a country of northern Arabia. Israel went into a preaching campaign in which he denied the value of such alliances and distortions. Because Israel headed his warnings, and did not join the revolt, that nation escaped, temporarily at least, the impending doom. Also, during this period, there came to the court at Jerusalem, an embassy from the great Chaldean rebel, Nabonassar-Babylon. But in this case, as in the other, Israel warned against any outside alliances and the embassy was a failure.³⁰

4. From Hezekiah to the Invasion of Judah.

Sargon died in 705 B. C. and was succeeded by Sennacherib who ruled from 705 to 681 B. C. As usual, at each succession to the throne, there was renewed hope of independence. Plots arose, with promises of help for the little western nations coming from the Ethiopian dynasty of the Egyptian empire. All of this Isaiah opposed, as usual, but this time he worked in vain. Promises of support also came from Northern Arabia and the new revolt was encouraged by reports that Merodach-baladan had regained a foothold in Babylonia. Consequently the parties which favored a Judaeen revolt, in case their country should be helped by these outside powers, came into power and Isaiah was no longer in public favor. When Isaiah had been advising the other kings of Judah, he had always advised them, Ahaz especially, to have nothing to do with Assyria. This time he advised Hezekiah to remain loyal to Assyria and keep out of alliances with other nations. Isaiah saw that the western countries were no match in military power for the mighty forces of Assyria, and he felt that Egypt, as usual, would desert the weaker nations in their hour of greatest need. He always was in favor of political inaction based upon a reliance upon Yahweh's protection. There was no possibility that Judah could rid herself of the social, moral, political, and

4. From Hesehiah to the Invasion of Judah.

Sargon died in 705 B. C. and was succeeded by Sennacherib who ruled from 705 to 681 B. C. As usual, at each accession to the throne, there was renewed hope of independence. Hesehiah arose, with promises of help for the little western nations coming from the Ethiopian dynasty of the Egyptian empire. All of this Jewish opposition, as usual, but this time he worked in vain. Promises of support also came from Northern Arabia and the new revolt was encouraged by reports that Hesehiah had regained a foothold in Babylon. Consequently the parties which favored a Jewish revolt, in case their country should be helped by these outside powers, came into power and Israel was no longer in public favor. When Israel had been advising the other kings of Judah, he had always advised them, that especially, to have nothing to do with Assyria. This time he advised Hesehiah to remain loyal to Assyria and keep out of alliances with other nations. Israel saw that the western countries were no match in military power for the mighty forces of Assyria, and he felt that Egypt, as usual, would desert the weaker nations in their hour of greatest need. He always was in favor of political union based upon a reliance upon Yahweh's protection. There was no possibility that Judah could rid herself of the social, moral, political, and

religious sins and vices that she possessed as long as she was disturbed by any foreign alliance. In his prophecy, Isaiah anticipated the captivity and the remnant that would return to bring the nation back to its former glory if they failed to heed his warning. Sennacherib went into action, defeated Merodach-baladan, and then started toward the west. All of the other nations fell before the mighty power of his army. Hezekiah lost his entire country except for the tightly-besieged city of Jerusalem. Finally he had to give in and return to a tributary position. Later Sennacherib, regretting the comparatively easy terms he had given Hezekiah, returned again. This time Hezekiah listened to Isaiah and they did not surrender. Finally, after another long siege, Sennacherib withdrew.

There are several versions as to the reason of Sennacherib's withdrawal. The Biblical account is that Yahweh punished Sennacherib and his army for attacking Yahweh's chosen people by causing many of the warriors to die in a single night. There is much exaggeration as to the details of this account in the Bible. However, there is great possibility in this explanation because the low country of the Palestinian plain is such that crowded army camps with poor sanitation and drainage were often overtaken by pestilence. Another version is that Sennacherib had left the government in Assyria under the rule of a vassal by the name of Bel-ibni

religious sins and vices that she possessed as long as she was disturbed by any foreign alliance. In his prophecy, Isaiah anticipated the captivity and the remnant that would return to bring the nation back to its former glory if they failed to heed his warnings. Sennacherib went into action, defeated Mardach-baladan, and then started toward the west. All of the other nations fell before the mighty power of his army. Hezekiah lost his entire country except for the tightly-besieged city of Jerusalem. Finally he had to give in and return to a tributary position. Later Sennacherib, regretting the comparatively easy terms he had given Hezekiah, returned again. This time Hezekiah listened to Isaiah and they did not surrender. Finally, after another long siege, Sennacherib withdrew.

There are several versions as to the reason of Sennacherib's withdrawal. The Biblical account is that Yahweh punished Sennacherib and his army for attacking Yahweh's chosen people by causing many of the warriors to die in a single night. There is much exaggeration as to the details of this account in the Bible. However, there is great probability in this explanation because the low country of the Palestinian plain is such that crowded army camps with poor sanitation and drainage were often overtaken by pestilence. Another version is that Sennacherib had left the government in Assyria under the rule of a vassal by the name of Bel-
 -

who started a revolt in order that he might usurp the throne. There is one other story which probably has little or no truth. It states that Sennacherib's army had been just partly reduced by a pestilence, and hearing the report that a new army was coming up from Egypt to meet him, Sennacherib turned back toward Assyria, rather than meet the Egyptians with his army in its weakened condition.

Just when Isaiah died we do not know. As has been stated, his active prophetic ministry ended in 701 B. C. The tradition is that he outlived the reign of Hezekiah, and lived on into the pagan, and idolatrous reign of King Manasseh. He in some manner incurred Manasseh's disfavor and that evil fellow had him placed inside of a hollow tree and sawed in two with a wooden saw. This tradition is possible, but it must be realized that it has no historical basis by which it may be checked.³¹ Thus, if he received his call in 740 B. C., and the ministry ended in 701 B. C., he had a prophetic ministry that covered a period of almost 40 years. Gray says that allowing for the tradition of his death under Manasseh, he probably died between the years of 698 to 686 B. C., with 690 B. C. being a good figure for a round number.³² Delitzsch, who is one of the most conservative scholars of the field,

³¹ Wade, BPI, xvii; Skinner, BPI, xlii.

³² Gray, BOI, lxxii.

who started a revolt in order that he might secure the throne. There is one other story which probably has little or no truth. It states that Sennacherib's army had been just partly reduced by a pestilence, and hearing the report that a new army was coming up from Egypt to meet him, Sennacherib turned back toward Assyria, rather than meet the Egyptians with his army in its weakened condition.

Just when Isalah died we do not know. As has been stated, his active prophetic ministry ended in 701 B. C. The tradition is that he outlived the reign of Hazakiah, and lived on into the reign, and idolatrous reign of King Manasseh. He in some manner incurred Manasseh's disfavor and that evil fellow had him placed inside of a hollow tree and sawed in two with a wooden saw. This tradition is possible, but it must be realized that it has no historical basis by which it may be checked. ³¹ Then, if he received his call in 740 B. C., and the ministry ended in 701 B. C., he had a prophetic ministry that covered a period of almost 40 years. Gray says that allowing for the tradition of his death under Manasseh, he probably died between the years of 698 to 685 B. C., with 690 B. C. being a good figure for a round number. ³² Bellicch, who is one of the most conservative scholars of the field,

³¹ Weale, B71, xvii; Skinner, B91, xlii.
³² Gray, B01, lxxii.

says the tradition of Isaiah's death is credible.³³ Some of the others allow for its possibility, while the greater percentage say that it is only tradition and is not to be taken as historical.

Some of his prophecies came true, while others failed in their realization. He foresaw that the city of Jerusalem would not fall during the second siege. His marvelous predictions are probably to be attributed to his great religious faith and to his "acute discernment of the signs of the time."³⁴ Always, he felt that Yahweh was in power, and would punish the sins that the nation had committed; also that the survival of Yahweh worship depended upon the survival of a worthy remnant at the proper place. He measured the times to a remarkable degree. Originally, all of the prophecies were oral messages addressed to various groups and individuals. Someone valued them enough to write them down and preserve them. Possibly this was done by some of his disciples.³⁵

Besides his prophecies, he is credited in II Chronicles 26.22 and 32.32 with a history of Uzziah and a vision relating the acts of Hezekiah.

Thus, it may be said of the man whom Eiselen calls "the

³³ Delitzsch, BCPI, 34; Heb. 9.37.

³⁴ Wade, BPI, xxix.

³⁵ Ibid., xxii-xxvii.

Some of the tradition of Isaiah's death is credible.³² Some of the others allow for the possibility, while the greater percentage say that it is only tradition and is not to be taken as historical.

Some of his prophecies came true, while others failed in their realization. He foresaw that the city of Jerusalem would not fall during the second siege. His marvelous predictions are probably to be attributed to his great religious faith and to his "acute discernment of the signs of the

time."³⁴ Always, he felt that Yahweh was in power, and would punish the king that the nation had committed; also that the

survival of Yahweh worship depended upon the survival of a worthy remnant at the proper place. He measured the times to a remarkable degree. Originally, all of the prophecies were oral messages addressed to various groups and individuals.

Someone valued them enough to write them down and preserve them. Possibly this was done by some of his disciples.³⁵

Besides his prophecies, he is credited in II Chronicles 32-33 and 33-34 with a history of Uzziah and a vision relating the sons of Hozekiah.

Thus, it may be said of the man whom Silesen calls "the

³² Belshazzar, HUP, 31; Heb. 9.37.

³³ Waco, 81, xxix.

³⁴ Ibid., xlii-xxvii.

greatest and most majestic of the prophets."³⁶

It was enough for one man to have guided the policy of his country through its first eventful collision with the world power which in its own ruthless fashion was preparing the way for a new civilization; to have enunciated the principles of the moral government of the universe that make monotheism a practical power in history; to have enriched eschatology with the figure of the ideal king of God's kingdom; to have formed within the Jewish state a prophetic party in which the religion of the spirit eventually detached itself from its national environment; and to have left behind him an illustrious example of that faith in the unseen and eternal without which humanity cannot reach the goal appointed for it in the redemptive purpose of God.³⁷

³⁶ Eiselen, PBOT, 113.

³⁷ Skinner, BPI, xlii-xliii.

greatest and most majestic of the prophets.²⁵

It was enough for one man to have guided the policy of his country through its first eventual collision with the world power which in its own restless fashion was preparing the way for a new civilization; to have connected the principles of the moral government of the universe that make monarchies a practical power in history; to have enriched eschatology with the figure of the ideal king of God's kingdom; to have formed within the Jewish state a prophetic party in which the revelation of the spirit eventually detached itself from its national environment; and to have left behind him an illustrious example of that faith in the unseen and eternal without which humanity cannot reach the goal appointed for it in the redemptive purpose of God.²⁶

²⁵ Eissler, loc. cit. 112.
²⁶ Eissler, loc. cit. 111-112.

CHAPTER II

THE AUTHENTICITY OF THE MATERIAL IN THE BOOK
ATTRIBUTED TO ISAIAH

1. Introduction.

One of the many authors commenting on the Book of Isaiah says that with the possible exception of the pentateuch and the Psalms, there is no other work in the Old Testament that has had as much influence as the book of Isaiah. Nor can there be such possibility that such a book can possibly be over-rated. The book is, undoubtedly, one of the best and most influential of the Bible. In spite of this value, there are several things which must be said about the authenticity of certain sections of the work which comes to us under the heading of "The Book of Isaiah." Just as originally in the old Hebrew collections, the works of the twelve minor prophets were lumped into one roll, so have the works of many prophets been put into the work which is labeled Isaiah.¹

The first modern scholar to question, on scientific grounds, the Isaiah's authorship of certain parts of the book was J. M. Kopp, who, in the German translation of Leitz's Commentary on Isaiah, made this observation: "To determine the time in which Isaiah prophesied the following is presupposed:
1. That all utterances which are now found in his

¹ Robinson, TOP, 87.

CHAPTER II

THE AUTHENTICITY OF THE MATERIAL IN THE BOOK

ATTRIBUTED TO ISAIAH

A. Introduction.

One of the many authors commenting on the Book of Isaiah says that with the possible exception of the pentateuch and the Psalms, there is no other work in the Old Testament that has had as much influence as the book of Isaiah. Nor can there be much possibility that such a book can possibly be over-rated. The book is, undoubtedly, one of the best and most influential of the Bible. In spite of this value, there are several things which must be said about the authenticity of certain sections of the work which comes to us under the heading of "The Book of Isaiah." Just as originally in the old Hebrew collections, the works of the twelve minor prophets were lumped into one roll, so have the works of many prophets been put into the work which is labeled Isaiah.¹

The first modern scholar to question, on scientific grounds, the Isaianic authorship of certain parts of the book was J. B. Koppe, who, in the German translation of Lowth's Commentary on Isaiah, made this observation: "To determine the time in which Isaiah prophesied the following is presupposed:

1. That all utterances which are now found in his

¹ Robinson, TOT, 87.

CHAPTER II

THE AUTHENTICITY OF THE MATERIAL IN THE BOOK
ATTRIBUTED TO ISAIAH

A. Introduction.

One of the many authors commenting on the Book of Isaiah says that with the possible exception of the pentateuch and the psalms, there is no other work in the Old Testament that has had as much influence as the book of Isaiah. Not only there be much possibility that such a book can possibly be over-rated. The book is, undoubtedly, one of the best and most influential of the Bible. In spite of this value, there are several things which must be said about the authenticity of certain sections of the work which comes to us under the heading of "The Book of Isaiah." Just as originally in the old Hebrew collections, the works of the twelve minor prophets were lumped into one roll, so have the works of many prophets been put into the work which is labeled Isaiah.¹

The first modern scholar to question, on scientific grounds, the Isaianic authorship of certain parts of the book was J. E. H. Meyer, who, in the German translation of Hertz's Commentary on Isaiah, made this observation: "To determine the time in which Isaiah prophesied the following is presupposed: 1. That all utterances which are now found in his

book really originated with him; and not from an earlier, contemporary, or later prophet; 2. That the superscriptions of the entire book and of individual prophecies are genuine and accurate. Neither assumption, as I think, can be satisfactorily proven." Regarding chapter 50 he remarked that Ezekiel or some other prophet of the exile might have written it; he even went so far as to call the whole collection a "loose heap of prophetic fragments of different periods mixed together like a pack of cards." Doederlein, writing a few years later, considered it perfectly obvious that chapters 40 to 66 came from an anonymous prophet living toward the close of the exile.²

Since that time more and more scholars have been of the opinion that chapters 40 to 66 come from the close of the Babylonian exile. It was not long, however, until passages prior to chapter 40 began to be questioned. Roennmueller was the first to deny the authenticity of 13.1-14.23 and 21.1-10 and he agreed with Eichhorn in considering chapter 23, the prophecy against Tyre, as false. Gesenius added chapters 13, 14, 21, 24-27, 34, and 35 as non-Isaianic, saying that "in all these the contents and the historical situation portrayed point to the age of the exile; indeed, the last years of the exile."³ He also suggested that chapters 36-39, almost identical with II Kings 18.13-20.19, had originally been in Kings and had been copied as a whole by the compiler of Isaiah.

According to our best information the book has been

² Eiselen, PBOT, I, 120.

³ Ibid., 121.

book really originated with him; and not from an earlier, contemporary, or later prophet; 2. That the superlatives of the entire book and of individual prophecies are genuine and accurate. Neither assumption, as I think, can be satisfactorily proven." Regarding chapter 38 he remarked that Ezekiel or some other prophet of the exile might have written it; he even went so far as to call the whole collection a "loose heap of prophetic fragments of different periods mixed together like a pack of cards." Deobnerlein, writing a few years later, considered it perfectly obvious that chapters 40 to 48 came from an anonymous prophet living toward the close of the exile.²

Since that time more and more scholars have been of the opinion that chapters 40 to 48 come from the close of the Babylonian exile. It was not long, however, until passages prior to chapter 40 began to be questioned. Deobnerlein was the first to deny the authenticity of 13.1-14.23 and 21.1-10 and he agreed with Nicholson in considering chapter 25, the prophecy against Tyre, as false. Gesenius added chapters 13, 14, 21, 24-27, 34, and 35 as non-Isaianic, saying that "in all these the contents and the historical situation portrayed point to the age of the exile; indeed, the last years of the exile."³ He also suggested that chapters 38-39, almost identical with II Kings 18.13-30.19, had originally been in Kings and had been copied as a whole by the compiler of Isaiah. According to our best information the book has been

² Michael, *PROT.* I, 130.
³ *Isid.*, 131.

preserved with great care since the second century A. D. Apparently most of the corruption took place between 700 B. C. and 100 A. D.

Several interesting things are known about ancient Hebrew literature. In the first place some of the writers of that time did not bother themselves at all if they felt inclined to adopt the material of some previous writer. The idea of plagiarism apparently had not been developed. Also, if some writer who was not well established wished to give his work a greater circulation, he did not hesitate to place the name of a famous, well-liked person at the beginning of his article.

Isaiah undoubtedly is the author of part of the work known as the Book of Isaiah, but we are equally as certain that the book, in the form which we now have, is a "post-exilic compilation."⁴ The fact that at one time the Hebrews realized that all of this material did not belong to Isaiah, is shown by a tradition which comes from the Talmud and records that "Hezekiah and his college wrote Isaiah."⁵ It would be possible to interpret this as meaning that this group had made a collection of the prophecies of Isaiah known to them at that time. It seems quite probable that the book as we

⁴ Gray, BOI, I, xxix.

⁵ Ibid., xxx.

preserved with great care since the second century A. D. apparently most of the correction took place between 700 B. C. and 100 A. D.

Several interesting things are known about ancient Hebrew literature. In the first place some of the writers of that time did not bother themselves at all if they felt inclined to adopt the material of some previous writer. The idea of plagiarism apparently had not been developed. Also, if some writer who was not well established wished to give his work a greater circulation, he did not hesitate to place the name of a famous, well-known person at the beginning of his article.

Isaiah undoubtedly is the author of part of the work known as the Book of Isaiah, but we are actually as certain that the book, in the form which we now have, is a "post-exilic compilation."⁴ The fact that at one time the Hebrews realized that all of this material did not belong to Isaiah, is shown by a tradition which comes from the Talmud and records that "Hesekiah and his college wrote Isaiah."⁵ It would be possible to interpret this as meaning that this group had made a collection of the prophecies of Isaiah known to them at that time. It seems quite probable that the book as we

⁴ Gray, *Isaiah*, I, xxix.
⁵ *Ibid.*, xxx.

have it today is the result of the placing together of several groups of prophecy that had been collected separately. For instance, there are individual headings at the beginnings of chapters 1, 2, and 13, each one attributing the following material to Isaiah. Also the critical scholarship of the past century would lead us to believe that sections such as chapters 24-27, 28-35, 36-39 (see II Kings 18.13-20.19), 40-55, and 56-66 were collected individually and added at different times to the ever-growing total as some new compiler saw fit. Proof that Isaiah was not the author of much of this material comes from our knowledge of subsequent history. Incidents recorded in this book refer to the sixth, fifth, and fourth centuries B. C., as well as to the eighth century B. C., the century in which Isaiah lived.⁶ It is to be remembered that there will be some passages that give us no evidence, historically speaking, as to date or origin. It could be that these passages might belong to Isaiah--or they might not. As far as critical standards are concerned, such passages should be neither dated nor assigned as to authorship for reason of lack of evidence.

Just as the Isaianic authorship has been questioned, so is it possible to question the more radical positions taken by some of the scholars of this material. Such trends come

⁶ Gray, BOI, xxxi.

have it today is the result of the placing together of several groups of papers that had been collected separately. For instance, there are individual headings at the beginning of chapters I, II, and III, each one attributing the following material to Lash. Also the critical scholarship of the past century would lead us to believe that sections such as chapters 24-27, 28-32, 33-35 (see II Kings 18:13-20:19), 40-42, and 43-45 were collected individually and added at different times to the ever-growing total as some new compiler saw fit. So that Lash was not the author of much of this material comes from our knowledge of subsequent history. Incidents reported in this book refer to the sixth, fifth, and fourth centuries B. C., as well as to the eighth century B. C., the century in which Lash lived.⁵ It is to be remembered that there will be some passages that give no evidence, historically speaking, as to date or origin. It would be that these passages might belong to Lash--or they might not. As far as critical standards are concerned, such passages should be neither dated nor assigned as to authorship for reason of lack of evidence.

Just as the Lashian authorship has been questioned, so is it possible to question the more radical positions taken by some of the scholars of this material. Such trends come

⁵ Gray, III, xxix.

into being, rise and spread rapidly, and then go into a partial decline. For years it was thought that the works attributed to some of the other prophets, Nahum, Habakkuk, etc., did not belong to them in their entirety. Recent discoveries, giving us a new insight into the history of that time, in addition to a new understanding of prophetic liturgy, are leading to a new trend which once more establishes these men as the true authors of their respective works. This is as true of Isaiah as it is of any other Old Testament writer. There are certain passages that Isaiah definitely did not write, but the trend at the present time is going in such a direction that no longer may one hold with the more radical scholars of the past century who have cut Isaiah into more pieces than that into which Ahijah tore his own cloak when he chose Jeroboam to lead the movement of certain Hebrew peoples away from the successors of Solomon.⁷

B. The Authenticity as Seen by Several Scholars.

1. Views of L. E. Binns.

L. E. Binns is the writer to whom was assigned the work of writing on Isaiah for Gore's commentary. In viewing his work, which is not lengthy as far as authenticity is concerned,

⁷ I Kings 11.26.

into being, rise and spread rapidly, and then go into a period decline. For years it was thought that the works attributed to some of the other prophets, Nahum, Habakkuk, etc., did not belong to them in their entirety. Recent discoveries giving us a new insight into the history of that time, in addition to a new understanding of prophetic literary, are leading to a new trend which once more established these men as the true authors of their respective works. This is as true of Isaiah as it is of any other Old Testament writer. There are certain passages that Isaiah definitely did not write, but the trend at the present time is going in such a direction that no longer may one hold with the more radical scholars of the past century who have cut Isaiah into more pieces than that into which Elijah tore his own cloak when he chose Jeroboam to lead the movement of apostate Hebrew people away from the successors of Solomon.⁷

B. The Authenticity as Seen by Several Scholars.

1. Views of L. E. Rieu.

L. E. Rieu is the writer to whom was assigned the work of writing on Isaiah for Gore's commentary. In viewing his work, which is not lengthy as far as authenticity is concerned,

⁷ 1 Kings 11:25.

it must be remembered that he was making it as compact as possible for the single volume commentary. He says that the following passages are not to be attributed to Isaiah: chapters 11-14; 21.1-12; 24-27; 33-35; 36-39; and 40-66. From this material several things may be noticed. He does not pay much attention to small sections, as do several of the other critics. In addition to the above he says that it is possible that 2.2-4; 9.1-7; 19.1-15; 23.18 are not to be attributed to Isaiah and probable that 4.2-6; 19.16-25; 30.17-24; and 32.6-8 do not belong to him. He also says that chapters 15-16.12 was probably written by an early writer and adapted by Isaiah. He puts the verses of 14.24ff. right in with the rest of that passage, whereas most critics admit that the non-Isaianic material stops in that passage with verse 23.⁸

2. Views of Canon Cheyne of Oxford.

This scholar has been called the greatest of the English critics. (At each publication of his finds, he had something a little more radical to report, culminating all his research in his Introduction to the Old Testament.) He assigns to Isaiah: 1.2-26; 1.29-31; 2.6b-4.1; 5; 6.1-13; 7.2-8.22; 9.8-10.4; 10.5-9, 13-15; 10.28-32; 14.24-27; 14.29-32; 16.14;

⁸ Binns, NCHS, 432.

It must be remembered that he was making it as common as possible for the Bible volume commentary. He says that the following passages are not to be attributed to Isaiah: chapters 11-14; 21, 1-13; 24-27; 25-26; 26-28; and 40-48. From this material several things may be noticed. He does not pay much attention to small sections, as do several of the other critics. In addition to the above he says that it is possible that 2, 3-4; 9, 1-7; 19, 1-15; 23, 18 are not to be attributed to Isaiah and probably that 4, 2-8; 19, 16-23; 30, 17-24; and 32, 8-9 do not belong to him. He also says that chapters 16-18, 19 were probably written by an early writer and adapted by Isaiah. He puts the verses of 16, 24-17, 18 in with the rest of that passage, whereas most critics admit that the non-Isaianic material stops in that passage with verse 23.⁸

3. Views of Canon Obayne of Oxford.

This scholar has been called the greatest of the English critics. (At each conclusion of his trials, he had something a little more rational to report, eliminating all his research in his interpretation to the Old Testament.) He assigns to Isaiah: 1, 2-26; 1, 27-31; 2, 1-4, 1; 6, 1-13; 7, 2-8, 23; 9, 8-10, 4; 10, 4-9; 13-15; 16, 28-32; 17, 24-27; 18, 29-32; 18, 14;

⁸ Barnes, *Notes*, 432.

17; 18.1-6; 20.1, 3-5; 21.16-17; 22.1-14; 22.15-18; 28.1-4; 28.7-22; 29.1-4, 6, 9, 10, 13-15; 30.1-17; 31.1-4.⁹

Rev. Batten, in his book, The Old Testament from the Modern Point of View, sums up this material by saying that gathering up the main result and disregarding the small omissions, Canon Cheyne ascribes to Isaiah the following chapters:¹⁰ 1-3; 5-10; 14.24-32; 17; 20; and 28. This means that in the main and with only a few small exceptions-- chapters 4, 11-16, 18, 19, 21-27, and 29-66 are non-Isaianic. Duhm, a German writer of practically the same period is in virtual agreement with him and the works of the two represent perhaps the most radical views on the subject.¹¹

3. Views of Professor A. B. Davidson.

Davidson credits as genuine: chapters 1-12; 15-20; 21. 11ff.; 22; and 28-33. And as unauthentic he lists: 13.1-14.23; 21.1-10; 23 (?); 24-27; 34-35; 36-39; and 40-66. The things to be noted here are that he does not question certain parts of chapters 15-20 which many of the other scholars question, certain small passages found in chapters 1-12.¹²

⁹ Batten, TOT, 225.

¹⁰ Ibid., 224-226.

¹¹ Ibid., 225-226.

¹² Davidson, OTP, 245.

4. Views of Franz Delitzsch.

The opinions of this German scholar will be the most conservative of any opinions given. His book, Biblical Commentary on the Prophecies of Isaiah, was published in 1867 at a time when the trend toward the partial demolition of Isaiah was just beginning. At this time there were still many scholars who defended the Isaianic authorship of the entire book. Such parts as chapters 13.1-14.23; 36-39; and 40-66 are purely Isaianic material, according to Delitzsch. He says that 2.2-4 was borrowed, with the same passage from Micah, from an earlier prophet. He infers that Babylon, spoken of in chapters 13.1-14.23, in reality refers to Babel which he calls the city of world power. As Babylon is merely the Greek form of the word Babel, and the world power of Isaiah's time was Assyria, with its capital at Nineveh, it is quite evident that since the time Delitzsch published this book we have made many new historical discoveries which have caused us to revise all former notes on geography and chronology.¹³

Regarding chapters 36-39, it is the consensus of opinion at present that Isaiah either took this directly from the book of Kings or else that a later compiler of Isaianic material and the author of the book of Kings both took it from some other source. Delitzsch believed that Isaiah was

¹³ Delitzsch, BCPI, 55.

4. Views of Franz Delitzsch.

The opinions of this German scholar will be the most conservative of any opinions given. His book, Historical Geography on the Prophecy of Isaiah, was published in 1867 at a time when the trend toward the general demerit of Isaiah was just beginning. At this time there were still many scholars who defended the Isaianic authorship of the entire book. Each part of chapters 13.1-14.22; 36-39; and 40-55 are purely Isaianic material, according to Delitzsch. He says that 2.2-4 was borrowed, with the same passage from Micah, from an earlier prophet. He infers that Babylon, spoken of in chapters 13.1-14.22, is really refers to Babel which he calls the city of world power. As Babylon is merely the Greek form of the word Babel, and the world power of Isaiah's time was Assyria, with its capital at Nineveh, it is quite evident that since the time Delitzsch published this book we have made many new historical discoveries which have enabled us to revise all former notes on geography and chronology.¹² Regarding chapters 36-39, it is the consensus of opinion at present that Isaiah either took this directly from the book of Kings or else that a later compiler of Isaianic material and the author of the book of Kings both took it from some other source. Delitzsch believed that Isaiah was

the original and that the author obtained the parallel from Isaiah.

Whatever may have been the cause for the position which Delitzsch took--whether he lacked an accurate chronology, or whether he believed that Isaiah actually foresaw the rise of the Babylonian Empire and its subsequent transformation into the land of the Medes and the Persians--the fact remains that in all cases Delitzsch upholds Isaiah as the author of the entire book.

5. Views of S. R. Driver.

Driver, in his criticism, seems to take a middle position which follows neither the ultra-radical nor the ultra-conservative standpoint. He considers as genuine: chapters 1; 2-11; 16.4b-5; 19.1-15; 21.11ff.; 22-23; and 28-33. And the unauthentic are: chapter 12, which may be an exilic psalm of thanksgiving (Ewald, Cheyne, Stade, Keunen, Brown, Dillmann, Cornill, Konig); 13.1-14.23, exilic; 15.1-16.12, from an earlier prophet; 21.1-10, from the time of Cyrus; chapters 24-27, post-exilic; chapters 34 and 35, probably around 586 B. C.; chapters 36-39, which is the same as II Kings 18.13-21.19.¹⁴

¹⁴ Driver, ILOT, 206-230.

the original and that the author obtained the parallel from
Lester.

Whatever may have been the cause for the position which
Deltzsch took--whether he lacked an accurate chronology, or
whether he believed that Isaiah actually foresaw the rise of
the Babylonian Empire and its subsequent transformation into
the land of the Hedes and the Persians--the fact remains that
in all cases Deltzsch upholds Isaiah as the author of the
entire book.

5. Views of S. R. Driver.

Driver, in his criticism, seems to take a middle position
which follows neither the ultra-radical nor the ultra-conserv-
ative standpoint. He considers as genuine: chapters I; 2-11;
12-45-6; 19-1-15; 21-11ff.; 23-25; and 28-38. And the un-
authentic are: chapter 12, which may be an exile psalm of
thanking (Swoboda, Gese, Stade, Kennen, Brown, Wilmann,
Cornill, König); 13-1-14, 25, exilic; 15-1-16, 18, from an
earlier prophet; 21-1-10, from the time of Cyrus; chapters
24-27, post-exilic; chapters 34 and 35, probably around 588
B. C.; chapters 36-39, which is the same as II Kings 18, 13-
21, 19, 14.

6. Views of Frederick Carl Eiselen.

Eiselen appears to have done some very scholarly research, giving for each section the important views of each of the outstanding scholars for the last half century. Eiselen's work may be summed up as follows: not genuine: 1.1, 27-31; 12; 13.1-14.23; 11.10-16; 19.16-25; 21.1-10; 24-27; 28.5-6; 29.17-24; 30.18-26; 32-33; 34-35; 36-39; and 40-66; questionable: 2.2-4; 4.2-6; 9.2-7; 11.1-9; 19.1-15; 21.11-17; and 23; genuine: 1.2-26; 2.5-22; 3; 5-8; 9.8-10.34; 14.24-32; 15.1-16.12;¹⁵ 17-18; 20; 22; 28.1-4, 7-29; 29.1-16; 30.1-17, 27-33; and 31. "Chapters 32 and 33, though in their present form undoubtedly post-exilic, may have a genuine Isaianic nucleus."¹⁶

7. Views of George Buchanan Gray.

Gray considers chapters 24-27; (33); 34-35; 36-39; 40-66; 13.1-14.4; 21.1-10; 28.5ff.; 29.17-24; and 30.18-26 as unauthentic. He questions the authenticity of 4.2-6; 15ff.; 19 (in whole or part); and chapter 23. He raises little, if any, question of the short passages so often attacked in chapters 1 to 12, although he does say that chapter 12 may be post-exilic.¹⁷

¹⁵ Eiselen, PBOT, I, 149.

¹⁶ Ibid., 189.

¹⁷ Gray, BOI, I, 1-liii.

8. Views of Austin Kennett.

This professor's judgment on the Isaianic problem is a rather radical example of modern critical opinion. He assigns to Isaiah, the son of Amoz: 1.2-23; 2.6-21; 3; 4.1; 5; 6; 7; 8.1-18; 9.8-21; 10.1-19; 28-32; 14.28-32; 17.1-3; 20; 22; 28; 31. He assigns the following passages to the age of Cyrus: 13; 14.1-27; 21; 40; 41.1-7; 21.21-29; 43; 44.9-20, 24-28; 45.1-13; 46; 47; 48.12-15, 20, 21. Chapters 15; 16.1-12; 36; 37; 38; and 39 are assigned by Kennett to the period between Nebuchadrezzar and Alexander the Great (which is the Persian period) and they cannot be dated precisely. To the time of Alexander the Great is assigned 23.1-14.

To the second century B. C. is credited: 1.24-31; 2.1-5, 22; 4.2-6; 8.19-22; 9.1-17; 10.20-27, 33, 34; 11; 12; 16.13, 14; 17.4-14; 18; 19; 23.15-18; 24; 25; 26; 27; 29; 30; 32; 33; 34; 35; 41.8-20; 42; 44.1-8, 21-23; 45.14-25; 48.1-11, 16-19, 22; and the entire section 49-66.

"Thirty-three entire chapters and parts of thirteen others--in other words, considerably more than one-half of the entire book--are assigned to the second century B. C. G. B. Gray, a more recent writer, calls Kennett's position extreme; but in reality he accepts little more of the contents of the book as coming from Isaiah, the son of Amoz."¹⁸

¹⁸ Eiselen, PBOT, I, 123-124.

9. Views of A. F. Kirkpatrick.

Dr. Kirkpatrick, whose book came out in 1897, is quite conservative in his criticism. Many of the disputed passages in the sections made up of chapters 1-12 and 28-33 are defended by him as belonging to Isaiah. He admits that the following passages are not from Isaiah: 2.2-4; 13.1-14.23; 15; 16; 24-27; 34; 35; 36-39; and 40-66.¹⁹

10. Views of Elmer A. Leslie.

Dr. Leslie follows in the line of modern scholars who are attributing more and more of the material to Isaiah. He credits the following passages as coming from Isaiah: chapters 1-12, prophecies of his early ministry containing a social message; 14.24-20.6 and 21.11-23.18, prophecies concerning foreign nations; chapters 28-33, prophetic criticism on Israel and Judah primarily upon the folly of depending on Egypt; chapters 36-39, not necessarily Isaianic, but closely related to his life (II Kings 18.13-20.19).

The following passages are credited by Leslie to a prophet near the close of the exile (540-538 B.C.): 13.1-14.23, against Babylon; 21.1-10, Babylon's approaching fall; chapters 34 and 35, contrasted fates of Edom and Judah. Deutero-

¹⁹ Kirkpatrick, DOP, 202-204.

The following passages are credited by Leslie to a pro-
phet near the close of the exile (840-538 B.C.): 13.1-14.23,
against Babylon; 51.1-12, Babylon's approaching fall; chap-
ters 34 and 35, contrasted fates of Zion and Babylon. Deutero-

to his life (11 Kings 18.13-20.19).

chapters 36-39, not necessarily Isaiatic, but closely related
to and based primarily upon the folio of legends on which;
foreign nations; chapters 38-39, prophetic criticism on Isai-
messages; 14.24-20.5 and 21.11-23.58, prophecies concerning

Isaiah 1-12, prophecies of his early ministry concerning a world
crisis the following passages are coming from Isaiah: chap-
ters 40-48, attributing more and more of the material to Isaiah. He

10. Views of Walter A. Rieu.

16; 16; 24-27; 34; 35; 36-39; and 40-48. 19

Following passages are not from Isaiah: 2.2-4; 13.1-14.23;

Isaiah by him as belonging to Isaiah. He admits that the

in the sections made up of chapters 1-12 and 38-39 are de-

terminative in his criticism. Many of the disputed passages

Dr. Kirkpatrick, whose book came out in 1887, is dated

9. Views of A. V. Kirkpatrick.

Isaiah, who lived at the end of the exile, (539 B.C.) is credited with having written chapters 40-55 of the present book. Chapters 55-66 are not from a single author. They form a group of miscellaneous writings which are grouped together and called Trito-Isaiah. The period of these writings extends from 538 B.C. to 332 B.C., with most of it coming from around the year 450 B.C. Leslie, also, denotes chapters 24-27 as an apocalypse from around 330 B.C.²⁰

11. Views of John Edgar McFadyen.

McFadyen discredits the following passages as being Isaianic: 2.2-4; 11.10-12.6; 13.1-14.23; 15; 16; 19.18-25; 21.1-10; 24-27; 30.19-26; 33; 34; 35; 36-39; 40-55; and 55-66. He says that, moreover, it may be possible that in addition 11.1-9; 21.11, 12; chapter 23; and 29.16-24 are not to be attributed to Isaiah.²¹

12. Views of H. G. Mitchell.

Mitchell is very detailed in his opinion concerning the authenticity of Isaiah, a fact that can be seen by the perusal of his conclusions. 1.1, editorial; 1.2-31, 720 B. C.; 2.1, editorial; 2.2-4, post-exilic; 2.5, editorial; 2.6-21,

²⁰ Leslie, OTP, 11.29.38.

²¹ McFadyen, IOT, 131-162.

Leslie, who lived at the end of the exile, (339 B.C.) is
 identified with having written chapters 40-55 of the present
 book. Chapters 55-56 are not from a single author. They form
 a group of miscellaneous writings which are grouped together
 and called Trizo-Leslie. The period of these writings extends
 from 339 B.C. to 333 B.C., with most of it coming from around
 the year 335 B.C. Leslie, also, denotes chapters 56-57 as an
 apocrypha from around 330 B.C. 30

II. Views of John Edgar McPhegan.

McPhegan discards the following passages as being
 inauthentic: 2.3-4; 11.10-12.5; 12.1-12.30; 12; 13; 14.18-22;
 21.1-10; 24-27; 29.18-22; 32; 33; 34; 35; 36-39; 40-55; and 55-56.
 He says that, moreover, it may be possible that in addition
 11.1-9; 21.11, 12; chapter 22; and 29.18-24 are not to be
 attributed to Leslie. 31

13. Views of R. G. Mitchell.

Mitchell is very detailed in his opinion concerning the
 authenticity of Leslie, a fact that can be seen by the care-
 ful of his conclusions. 1.1, editorial; 1.3-21, 189 B.C.;
 2.1, editorial; 2.3-4, post-exilic; 2.5, editorial; 2.5-21,

735 B. C.; 2.20, 22, editorial; 3.10, 18-23, 24b-26, editorial; the remainder of chapter 3, 735 B. C.; 4.2-4, 735 B. C.; 4.5ff., editorial; 5.1-25, 735 B. C., except 15ff.; 5.25-30, 735 B. C.; 5.30, editorial; chapter 6, 730 B. C.; 7.8b, editorial; 7.18ff., 702 B. C.; the remainder of chapter 7, 723 B. C.; 8.1-8, 735 B. C., except 3ff. which is 733 B. C.; 8.9ff., 701 B. C.; 8.11-15, 734 B. C.; 8.16-22, 730 B. C.; 8.23, editorial; 9.1-7, 730 B. C.; 9.7-21, 735 B. C., except verses 14 and 15ff., which are editorial; 10.1-4, 735 B. C.; 10.4b, editorial; 10.5-15, 701 B. C. except verses 10 to 12 which are editorial; 10.16-27, editorial; 10.28-32, 711 B. C.; 10.33ff., editorial; 11.1-9, 730 B. C.; 11.10-16, post-exilic; chapter 12, post-exilic; chapter 13, exilic; 14.1-23, exilic; 14.24-27, 701 B. C.; 12.28-32, 705 B. C.; chapter 15, 775 B. C.; 16.1-12, 775 B. C.; 16.13ff., 711 B. C.; 17.1-11, 735 B. C.; 17.12-14, 701 B. C.; 18.1-6, 701 B. C.; 18.7, post-exilic; 19.1-15, 665 B. C.; 19.16-24, post-exilic; chapter 20, 711 B. C.; 21.1-10, exilic; 21.11-15, 775 B. C.; 21.16ff., 711 B. C.; 22.1-14, 701 B. C.; 22.15-23, 702 B. C.; 22.24ff., editorial; 23.1-14, 702 B. C.; 23.15-18, post-exilic; chapters 24-27, post-exilic; 28.1-4, 734 B. C.; 28.5ff., editorial; 28.7-29, 704 B. C.; 29.1-15, 702 B. C., except verses 5 and 8 which are editorial; 29.16-24, post-exilic; 30.1-17, 702 B. C.; 30.18-26, post-exilic; 30.27-33, 701 B. C.; chapter 31, 702 B. C., except verse 6ff. which is editorial;

725 B. C.; 2.20, 22, editorial; 2.19, 18-23, 24-28, editorial;
 the remainder of chapter 2, 725 B. C.; 4.2-4, 725 B. C.;
 4.5-11, editorial; 5.1-25, 725 B. C., except 18-21; 5.26-30,
 725 B. C.; 5.30, editorial; chapter 6, 725 B. C.; 7.26, ed-
 itorial; 7.18-21, 702 B. C.; the remainder of chapter 7,
 725 B. C.; 8.1-8, 725 B. C., except 3-11, which is 725 B. C.;
 8.12, 701 B. C.; 8.11-15, 724 B. C.; 8.16-22, 720 B. C.;
 8.23, editorial; 9.1-2, 720 B. C.; 9.3-21, 725 B. C., except
 verses 14 and 15-17, which are editorial; 10.1-4, 725 B. C.;
 10.16, editorial; 10.5-15, 701 B. C., except verses 10 to 12
 which are editorial; 10.16-27, editorial; 10.28-32, 711 B. C.;
 10.33-37, editorial; 11.1-9, 720 B. C.; 11.10-19, post-exilic;
 chapter 12, post-exilic; chapter 13, exilic; 14.1-22, exilic;
 14.23-27, 701 B. C.; 15.28-32, 705 B. C.; chapter 15, 725
 B. C.; 16.1-15, 725 B. C.; 16.16-22, 711 B. C.; 17.1-11, 725
 B. C.; 17.12-14, 701 B. C.; 18.1-6, 701 B. C.; 18.7, post-
 exilic; 19.1-15, 588 B. C.; 19.16-24, post-exilic; chapter
 20, 711 B. C.; 21.1-10, exilic; 21.11-15, 725 B. C.; 21.16-27,
 711 B. C.; 22.1-14, 701 B. C.; 22.15-28, 702 B. C.; 22.29-37,
 editorial; 23.1-14, 702 B. C.; 23.15-18, post-exilic; chap-
 ters 24-27, post-exilic; 28.1-4, 724 B. C.; 28.5-27, editor-
 ial; 29.1-29, 704 B. C.; 29.1-15, 702 B. C., except verses
 3 and 5 which are editorial; 29.16-24, post-exilic; 30.1-17,
 702 B. C.; 30.18-26, post-exilic; 30.27-32, 701 B. C.; chap-
 ter 31, 702 B. C., except verse 6-7, which is editorial;

32.1-8, exilic; 32.9-14, 702 B. C.; 32.15-20, post-exilic; chapters 33, 34, and 35, post-exilic; chapters 36 and 37, 600 B. C.; 38.1-8, 600 B. C.; 38.9-20, post-exilic; 38.21ff., 600 B. C.; chapter 39, 600 B. C.²²

13. Views of W. O. E. Oesterley.

Oesterley believes this book was collected as a whole probably not earlier than the fourth century B. C., even though the greater part of the material comes from Isaiah and must be ascribed to the eighth century, B. C. It was produced, according to Oesterley, by the combination of no less than seven earlier collections. The material ranges from the eighth down through the fifth and possibly the second centuries. Later insertions may have been made after the main compilation had been completed. Probably by 300 B. C. the book existed substantially as we have it today.²³

Oesterley divides and dates the book as follows: chapter 1, 701 B. C.; chapters 2-5, 736-725 B. C.; chapters 6-12, 735 or 701 B. C., including post-exilic Psalms and verses; chapters 13-23, some Isaianic, others as late as 500 to 400 B. C.; chapters 24-27, 200-100 B. C.; chapters 28-35, Isaianic and others as late as second century B. C.; and chapters

²² Mitchell, ISA, 56-57.

²³ Oesterley and Robinson, IBOT, 259.

82.1-8, extile; 82.9-14, 100 B. C.; 82.15-20, post-extile;
 chapters 21, 22, and 23, post-extile; chapters 24 and 25,
 100 B. C.; 26.1-5, 100 B. C.; 26.6-20, post-extile; 26.21-25,
 100 B. C.; chapter 26, 100 B. C. 26

III. Views of W. O. R. Gasterley.

Gasterley believes this book was collected as a whole
 probably not earlier than the fourth century B. C., even though
 the greater part of the material comes from Iasos and was
 ascribed to the sixth century, B. C. It was produced,
 according to Gasterley, by the combination of no less than
 seven earlier collections. The material ranges from the
 eighth down through the fifth and possibly the second cen-
 turies. Later insertions may have been made after the main
 compilation had been completed. Probably by 100 B. C. the
 book existed substantially as we have it today. 26

Gasterley divides and dates the book as follows: chap-
 ter I, 701 B. C.; chapters 2-5, 736-725 B. C.; chapters 6-12,
 735 or 701 B. C., including post-extile poems and verses;
 chapters 13-23, some Iasians, others as late as 500 to 400
 B. C.; chapters 24-25, 200-100 B. C.; chapters 26-28, Iasians
 and others as late as second century B. C.; and chapters

36-39, fourth century B. C.²⁴ He considers 2.2-4; 1.10-16; 12; 13.1-14.23; 19.18-22; 23.15-18; 24-27; and chapter 33 as positively unauthentic.

14. Views of Arthur S. Peake.

Peake divides what he considers as non-Isaianic into two different groups: He says that 13.1-14.23; chapters 24-27, 34-35 and 36-39 are definitely non-Isaianic. He lists 11.10-16; chapter 12; chapter 15ff.; 21.11-17; and chapters 23 and 33 are probably non-Isaianic. Then he adds that it is possible that 2.2-4; 4.2-6; 9.2-7; 11.1-9; and chapter 19 are non-Isaianic.²⁵

15. Views of H. Wheeler Robinson.

According to Robinson, the book of Isaiah is genuine in the following passages: 1.1-11.10; 14.28-32; 17.1-14; 18.1-7; 20; 22.1-14; 22.15-25; 27-33. He calls 11.1-12.6; 13.1-14.23; 15.1-16.14; 19; 21; 23; 24-27; 300 B. C. and 34-35 not genuine.²⁶

16. Views of Ernst Sellin.

Sellin places 2.6-6.13; 9.8-10.4; and 17.1-11 in the

²⁴ Oesterley and Robinson, IBOT, 238-259.

²⁵ Peake, COB, 436-459.

²⁶ Robinson, TOT, 95-100.

35-36, fourth century B. C. He considers 2.2-4; 1.10-12; 13; 15.1-14.23; 15.18-22; 22.15-18; 24-27; and chapter 35 as positively unauthentic.

14. Views of Arthur S. Peake.

Peake divides what he considers as non-Isaiahic into two different groups: He says that 13.1-14.23; chapters 24-27, 35-36 and 38-39 are definitely non-Isaiahic. He lists 11.10-12; chapter 13; chapter 14.1; 11.11-12; and chapters 38 and 39 as probably non-Isaiahic. Then he adds that 12 is possible that 2.2-4; 4.2-5; 9.2-7; 11.1-9; and chapter 19 are non-Isaiahic.²⁵

15. Views of R. Wheeler Robinson.

According to Robinson, the book of Isaiah is genuine in the following passages: 1.1-11.10; 12.28-32; 13.1-14; 15.1-7; 22; 23.1-14; 24.18-22; 27-28. He calls 11.1-12.6; 13.1-14.23; 15.1-18.14; 19; 20; 24-27; 30; 31; 32-33; 34-35; 36-37; 38-39; 40-41; 42-43; 44-45; 46-47; 48-49; 50-51; 52-53; 54-55; 56-57; 58-59; 60-61; 62-63; 64-65; 66-67; 68-69; 70-71; 72-73; 74-75; 76-77; 78-79; 80-81; 82-83; 84-85; 86-87; 88-89; 90-91; 92-93; 94-95; 96-97; 98-99; 100-101; 102-103; 104-105; 106-107; 108-109; 110-111; 112-113; 114-115; 116-117; 118-119; 120-121; 122-123; 124-125; 126-127; 128-129; 130-131; 132-133; 134-135; 136-137; 138-139; 140-141; 142-143; 144-145; 146-147; 148-149; 150-151; 152-153; 154-155; 156-157; 158-159; 160-161; 162-163; 164-165; 166-167; 168-169; 170-171; 172-173; 174-175; 176-177; 178-179; 180-181; 182-183; 184-185; 186-187; 188-189; 190-191; 192-193; 194-195; 196-197; 198-199; 200-201; 202-203; 204-205; 206-207; 208-209; 210-211; 212-213; 214-215; 216-217; 218-219; 220-221; 222-223; 224-225; 226-227; 228-229; 230-231; 232-233; 234-235; 236-237; 238-239; 240-241; 242-243; 244-245; 246-247; 248-249; 250-251; 252-253; 254-255; 256-257; 258-259; 260-261; 262-263; 264-265; 266-267; 268-269; 270-271; 272-273; 274-275; 276-277; 278-279; 280-281; 282-283; 284-285; 286-287; 288-289; 290-291; 292-293; 294-295; 296-297; 298-299; 300-301; 302-303; 304-305; 306-307; 308-309; 310-311; 312-313; 314-315; 316-317; 318-319; 320-321; 322-323; 324-325; 326-327; 328-329; 330-331; 332-333; 334-335; 336-337; 338-339; 340-341; 342-343; 344-345; 346-347; 348-349; 350-351; 352-353; 354-355; 356-357; 358-359; 360-361; 362-363; 364-365; 366-367; 368-369; 370-371; 372-373; 374-375; 376-377; 378-379; 380-381; 382-383; 384-385; 386-387; 388-389; 390-391; 392-393; 394-395; 396-397; 398-399; 400-401; 402-403; 404-405; 406-407; 408-409; 410-411; 412-413; 414-415; 416-417; 418-419; 420-421; 422-423; 424-425; 426-427; 428-429; 430-431; 432-433; 434-435; 436-437; 438-439; 440-441; 442-443; 444-445; 446-447; 448-449; 450-451; 452-453; 454-455; 456-457; 458-459; 460-461; 462-463; 464-465; 466-467; 468-469; 470-471; 472-473; 474-475; 476-477; 478-479; 480-481; 482-483; 484-485; 486-487; 488-489; 490-491; 492-493; 494-495; 496-497; 498-499; 500-501; 502-503; 504-505; 506-507; 508-509; 510-511; 512-513; 514-515; 516-517; 518-519; 520-521; 522-523; 524-525; 526-527; 528-529; 530-531; 532-533; 534-535; 536-537; 538-539; 540-541; 542-543; 544-545; 546-547; 548-549; 550-551; 552-553; 554-555; 556-557; 558-559; 560-561; 562-563; 564-565; 566-567; 568-569; 570-571; 572-573; 574-575; 576-577; 578-579; 580-581; 582-583; 584-585; 586-587; 588-589; 590-591; 592-593; 594-595; 596-597; 598-599; 600-601; 602-603; 604-605; 606-607; 608-609; 610-611; 612-613; 614-615; 616-617; 618-619; 620-621; 622-623; 624-625; 626-627; 628-629; 630-631; 632-633; 634-635; 636-637; 638-639; 640-641; 642-643; 644-645; 646-647; 648-649; 650-651; 652-653; 654-655; 656-657; 658-659; 660-661; 662-663; 664-665; 666-667; 668-669; 670-671; 672-673; 674-675; 676-677; 678-679; 680-681; 682-683; 684-685; 686-687; 688-689; 690-691; 692-693; 694-695; 696-697; 698-699; 700-701; 702-703; 704-705; 706-707; 708-709; 710-711; 712-713; 714-715; 716-717; 718-719; 720-721; 722-723; 724-725; 726-727; 728-729; 730-731; 732-733; 734-735; 736-737; 738-739; 740-741; 742-743; 744-745; 746-747; 748-749; 750-751; 752-753; 754-755; 756-757; 758-759; 760-761; 762-763; 764-765; 766-767; 768-769; 770-771; 772-773; 774-775; 776-777; 778-779; 780-781; 782-783; 784-785; 786-787; 788-789; 790-791; 792-793; 794-795; 796-797; 798-799; 800-801; 802-803; 804-805; 806-807; 808-809; 810-811; 812-813; 814-815; 816-817; 818-819; 820-821; 822-823; 824-825; 826-827; 828-829; 830-831; 832-833; 834-835; 836-837; 838-839; 840-841; 842-843; 844-845; 846-847; 848-849; 850-851; 852-853; 854-855; 856-857; 858-859; 860-861; 862-863; 864-865; 866-867; 868-869; 870-871; 872-873; 874-875; 876-877; 878-879; 880-881; 882-883; 884-885; 886-887; 888-889; 890-891; 892-893; 894-895; 896-897; 898-899; 900-901; 902-903; 904-905; 906-907; 908-909; 910-911; 912-913; 914-915; 916-917; 918-919; 920-921; 922-923; 924-925; 926-927; 928-929; 930-931; 932-933; 934-935; 936-937; 938-939; 940-941; 942-943; 944-945; 946-947; 948-949; 950-951; 952-953; 954-955; 956-957; 958-959; 960-961; 962-963; 964-965; 966-967; 968-969; 970-971; 972-973; 974-975; 976-977; 978-979; 980-981; 982-983; 984-985; 986-987; 988-989; 990-991; 992-993; 994-995; 996-997; 998-999; 1000-1001; 1002-1003; 1004-1005; 1006-1007; 1008-1009; 1010-1011; 1012-1013; 1014-1015; 1016-1017; 1018-1019; 1020-1021; 1022-1023; 1024-1025; 1026-1027; 1028-1029; 1030-1031; 1032-1033; 1034-1035; 1036-1037; 1038-1039; 1040-1041; 1042-1043; 1044-1045; 1046-1047; 1048-1049; 1050-1051; 1052-1053; 1054-1055; 1056-1057; 1058-1059; 1060-1061; 1062-1063; 1064-1065; 1066-1067; 1068-1069; 1070-1071; 1072-1073; 1074-1075; 1076-1077; 1078-1079; 1080-1081; 1082-1083; 1084-1085; 1086-1087; 1088-1089; 1090-1091; 1092-1093; 1094-1095; 1096-1097; 1098-1099; 1100-1101; 1102-1103; 1104-1105; 1106-1107; 1108-1109; 1110-1111; 1112-1113; 1114-1115; 1116-1117; 1118-1119; 1120-1121; 1122-1123; 1124-1125; 1126-1127; 1128-1129; 1130-1131; 1132-1133; 1134-1135; 1136-1137; 1138-1139; 1140-1141; 1142-1143; 1144-1145; 1146-1147; 1148-1149; 1150-1151; 1152-1153; 1154-1155; 1156-1157; 1158-1159; 1160-1161; 1162-1163; 1164-1165; 1166-1167; 1168-1169; 1170-1171; 1172-1173; 1174-1175; 1176-1177; 1178-1179; 1180-1181; 1182-1183; 1184-1185; 1186-1187; 1188-1189; 1190-1191; 1192-1193; 1194-1195; 1196-1197; 1198-1199; 1200-1201; 1202-1203; 1204-1205; 1206-1207; 1208-1209; 1210-1211; 1212-1213; 1214-1215; 1216-1217; 1218-1219; 1220-1221; 1222-1223; 1224-1225; 1226-1227; 1228-1229; 1230-1231; 1232-1233; 1234-1235; 1236-1237; 1238-1239; 1240-1241; 1242-1243; 1244-1245; 1246-1247; 1248-1249; 1250-1251; 1252-1253; 1254-1255; 1256-1257; 1258-1259; 1260-1261; 1262-1263; 1264-1265; 1266-1267; 1268-1269; 1270-1271; 1272-1273; 1274-1275; 1276-1277; 1278-1279; 1280-1281; 1282-1283; 1284-1285; 1286-1287; 1288-1289; 1290-1291; 1292-1293; 1294-1295; 1296-1297; 1298-1299; 1300-1301; 1302-1303; 1304-1305; 1306-1307; 1308-1309; 1310-1311; 1312-1313; 1314-1315; 1316-1317; 1318-1319; 1320-1321; 1322-1323; 1324-1325; 1326-1327; 1328-1329; 1330-1331; 1332-1333; 1334-1335; 1336-1337; 1338-1339; 1340-1341; 1342-1343; 1344-1345; 1346-1347; 1348-1349; 1350-1351; 1352-1353; 1354-1355; 1356-1357; 1358-1359; 1360-1361; 1362-1363; 1364-1365; 1366-1367; 1368-1369; 1370-1371; 1372-1373; 1374-1375; 1376-1377; 1378-1379; 1380-1381; 1382-1383; 1384-1385; 1386-1387; 1388-1389; 1390-1391; 1392-1393; 1394-1395; 1396-1397; 1398-1399; 1400-1401; 1402-1403; 1404-1405; 1406-1407; 1408-1409; 1410-1411; 1412-1413; 1414-1415; 1416-1417; 1418-1419; 1420-1421; 1422-1423; 1424-1425; 1426-1427; 1428-1429; 1430-1431; 1432-1433; 1434-1435; 1436-1437; 1438-1439; 1440-1441; 1442-1443; 1444-1445; 1446-1447; 1448-1449; 1450-1451; 1452-1453; 1454-1455; 1456-1457; 1458-1459; 1460-1461; 1462-1463; 1464-1465; 1466-1467; 1468-1469; 1470-1471; 1472-1473; 1474-1475; 1476-1477; 1478-1479; 1480-1481; 1482-1483; 1484-1485; 1486-1487; 1488-1489; 1490-1491; 1492-1493; 1494-1495; 1496-1497; 1498-1499; 1500-1501; 1502-1503; 1504-1505; 1506-1507; 1508-1509; 1510-1511; 1512-1513; 1514-1515; 1516-1517; 1518-1519; 1520-1521; 1522-1523; 1524-1525; 1526-1527; 1528-1529; 1530-1531; 1532-1533; 1534-1535; 1536-1537; 1538-1539; 1540-1541; 1542-1543; 1544-1545; 1546-1547; 1548-1549; 1550-1551; 1552-1553; 1554-1555; 1556-1557; 1558-1559; 1560-1561; 1562-1563; 1564-1565; 1566-1567; 1568-1569; 1570-1571; 1572-1573; 1574-1575; 1576-1577; 1578-1579; 1580-1581; 1582-1583; 1584-1585; 1586-1587; 1588-1589; 1590-1591; 1592-1593; 1594-1595; 1596-1597; 1598-1599; 1600-1601; 1602-1603; 1604-1605; 1606-1607; 1608-1609; 1610-1611; 1612-1613; 1614-1615; 1616-1617; 1618-1619; 1620-1621; 1622-1623; 1624-1625; 1626-1627; 1628-1629; 1630-1631; 1632-1633; 1634-1635; 1636-1637; 1638-1639; 1640-1641; 1642-1643; 1644-1645; 1646-1647; 1648-1649; 1650-1651; 1652-1653; 1654-1655; 1656-1657; 1658-1659; 1660-1661; 1662-1663; 1664-1665; 1666-1667; 1668-1669; 1670-1671; 1672-1673; 1674-1675; 1676-1677; 1678-1679; 1680-1681; 1682-1683; 1684-1685; 1686-1687; 1688-1689; 1690-1691; 1692-1693; 1694-1695; 1696-1697; 1698-1699; 1700-1701; 1702-1703; 1704-1705; 1706-1707; 1708-1709; 1710-1711; 1712-1713; 1714-1715; 1716-1717; 1718-1719; 1720-1721; 1722-1723; 1724-1725; 1726-1727; 1728-1729; 1730-1731; 1732-1733; 1734-1735; 1736-1737; 1738-1739; 1740-1741; 1742-1743; 1744-1745; 1746-1747; 1748-1749; 1750-1751; 1752-1753; 1754-1755; 1756-1757; 1758-1759; 1760-1761; 1762-1763; 1764-1765; 1766-1767; 1768-1769; 1770-1771; 1772-1773; 1774-1775; 1776-1777; 1778-1779; 1780-1781; 1782-1783; 1784-1785; 1786-1787; 1788-1789; 1790-1791; 1792-1793; 1794-1795; 1796-1797; 1798-1799; 1800-1801; 1802-1803; 1804-1805; 1806-1807; 1808-1809; 1810-1811; 1812-1813; 1814-1815; 1816-1817; 1818-1819; 1820-1821; 1822-1823; 1824-1825; 1826-1827; 1828-1829; 1830-1831; 1832-1833; 1834-1835; 1836-1837; 1838-1839; 1840-1841; 1842-1843; 1844-1845; 1846-1847; 1848-1849; 1850-1851; 1852-1853; 1854-1855; 1856-1857; 1858-1859; 1860-1861; 1862-1863; 1864-1865; 1866-1867; 1868-1869; 1870-1871; 1872-1873; 1874-1875; 1876-1877; 1878-1879; 1880-1881; 1882-1883; 1884-1885; 1886-1887; 1888-1889; 1890-1891; 1892-1893; 1894-1895; 1896-1897; 1898-1899; 1900-1901; 1902-1903; 1904-1905; 1906-1907; 1908-1909; 1910-1911; 1912-1913; 1914-1915; 1916-1917; 1918-1919; 1920-1921; 1922-1923; 1924-1925; 1926-1927; 1928-1929; 1930-1931; 1932-1933; 1934-1935; 1936-1937; 1938-1939; 1940-1941; 1942-1943; 1944-1945; 1946-1947; 1948-1949; 1950-1951; 1952-1953; 1954-1955; 1956-1957; 1958-1959; 1960-1961; 1962-1963; 1964-1965; 1966-1967; 1968-1969; 1970-1971; 1972-1973; 1974-1975; 1976-1977; 1978-1979; 1980-1981; 1982-1983; 1984-1985; 1986-1987; 1988-1989; 1990-1991; 1992-1993; 1994-1995; 1996-1997; 1998-1999; 2000-2001; 2002-2003; 2004-2005; 2006-2007; 2008-2009; 2010-2011; 2012-2013; 2014-2015; 2016-2017; 2018-2019; 2020-2021; 2022-2023; 2024-2025; 2026-2027; 2028-2029; 2030-2031; 2032-2033; 2034-2035; 2036-2037; 2038-2039; 2040-2041; 2042-2043; 2044-2045; 2046-2047; 2048-2049; 2050-2051; 2052-2053; 2054-2055; 2056-2057; 2058-2059; 2060-2061; 2062-2063; 2064-2065; 2066-2067; 2068-2069; 2070-2071; 2072-2073; 2074-2075; 2076-2077; 2078-2079; 2080-2081; 2082-2083; 2084-2085; 2086-2087; 2088-2089; 2090-2091; 2092-2093; 2094-2095; 2096-2097; 2098-2099; 2100-2101; 2102-2103; 2104-2105; 2106-2107; 2108-2109; 2110-2111; 2112-2113; 2114-2115; 2116-2117; 2118-2119; 2120-2121; 2122-2123; 2124-2125; 2126-2127; 2128-2129; 2130-2131; 2132-2133; 2134-2135; 2136-2137; 2138-2139; 2140-2141; 2142-2143; 2144-2145; 2146-2147; 2148-2149; 2150-2151; 2152-2153; 2154-2155; 2156-2157; 2158-2159; 2160-2161; 2162-2163; 2164-2165; 2166-2167; 2168-2169; 2170-2171; 2172-2173; 2174-2175; 2176-2177; 2178-2179; 2180-2181; 2182-2183; 2184-2185; 2186-2187; 2188-2189; 2190-2191; 2192-2193; 2194-2195; 2196-2197; 2198-2199; 2200-2201; 2202-2203; 2204-2205; 2206-2207; 2208-2209; 2210-2211; 2212-2213; 2214-2215; 2216-2217; 2218-2219; 2220-2221; 2222-2223; 2224-2225; 2226-2227; 2228-2229; 2230-2231; 2232-2233; 2234-2235; 2236-2237; 2238-2239; 2240-2241; 2242-2243; 2244-2245; 2246-2247; 2248-2249; 2250-2251; 2252-2253; 2254-2255; 2256-2257; 2258-2259; 2260-2261; 2262-2263; 2264-2265; 2266-2267; 2268-2269; 2270-2271; 2272-2273; 2274-2275; 2276-2277; 2278-2279; 2280-2281; 2282-2283; 2284-2285; 2286-2287; 2288-2289; 2290-2291; 2292-2293; 2294-2295; 2296-2297; 2298-2299; 2300-2301; 2302-2303; 2304-2305; 2306-2307; 2308-2309; 2310-2311; 2312-2313; 2314-2315; 2316-2317; 2318-2319; 2320-2321; 2322-2323; 2324-2325; 2326-2327; 2328-2329; 2330-2331; 2332-2333; 2334-2335; 2336-2337; 2338-2339; 2340-2341; 2342-2343; 2344-2345; 2346-2347; 2348-2349; 2350-2351; 2352-2353; 2354-2355; 23

period shortly before the invasion of the Syrian-Ephraimite force. 7.1-9.6 and 11.1-10 belong to the period of this invasion. 14.24-27 and 28.1-6 were written around 722 B. C., shortly before the fall of Samaria. The year 711 B. C. is the date given to 14.29-32; 15; 16; and 20.1-6. He assigns 1.2-2.4; 10.5-34; 17.12-14; 18; 19 (?); 22; 23 (?); 28.7-33.24; and 37.22-29, 30-35, to around the year 701 B. C.²⁷

Sections 2.2-4; 4.2-6; 9.2-7; 11.1-10 are discredited by Stade, Hackmann, Marti, and others. Their arguments lose force when we hold to the fact that Isaiah, in preaching about Savior and salvation, was preaching something which was already familiar to the people.²⁸

Chapters 15 and 16 are attacked by Guthe and Marti. Certain references attacked by these men are oracles which Isaiah took from other sources and applied to new circumstances which makes the work original. Sellin intimates that any belief of post-exilic origin is excluded by 16.5.²⁹

The arguments against chapter 19 lacks strength. The doubts against verses 18-25 are much stronger than against verses 1-17. The allusion to Leontopolis in 18b is impossible in the mouth of Isaiah. Sometimes verses 18-25 are placed as late as the Maccabean reign. In verse 19, however,

²⁷ Sellin, IOT, 130-131.

²⁸ Ibid., 132.

²⁹ Ibid., 132.

period shortly before the invasion of the Syrian-Ephraimite
 forces. 7.1-9.6 and 11.1-10 belong to the period of this in-
 version. 14.24-27 and 28.1-5 were written around 728 B. C.,
 shortly before the fall of Samaria. The year 711 B. C. is
 the date given to 14.28-32; 15; 16; and 20.1-5. The assign-
 ment 1.2-8.4; 10.2-24; 17.12-14; 18; 19 (?); 22; 23 (?); 28.7-
 23.24; and 27.22-23, 30-32, is around the year 701 B. C.
 Sections 2.2-4; 4.2-5; 9.2-7; 11.1-10 are distributed
 by Stade, Hockmann, Marti, and others. Their arguments lose
 force when we hold to the fact that Isaiah, in preaching
 about Israel and salvation, was preaching something which
 was already familiar to his people.
 Chapters 15 and 16 are attacked by Stade and Marti.
 Certain references attached by these men are verses which
 Isaiah took from other sources and applied to new situa-
 tions which make the work original. Seifert intimates
 that any belief of post-exilic origin is excluded by 15.6.
 The arguments against chapter 15 lack strength. The
 doubts against verses 18-25 are much stronger than against
 verses 1-17. The allusion to Mesopotamia in 10 is im-
 possible in the mouth of Isaiah. Sometimes verses 18-25 are
 placed as late as the Maccabean reign. In verse 16, however,

27 Seifert, 107, 120-121.
 28 Ibid., 122.
 29 Ibid., 122.

the mention of a mazzebah is decidedly in favor of a pre-Deuteronomic date.³⁰

Chapters 32 and 33 are rejected by Duham, Marti, and others on grounds that they are "insipid, didactic, vapid, vague, and verbose."³¹ They give no historical reasons. The material is lost only to those who claim that eschatology is a post-exilic literary invention.

In Section 13.1-14.23 Babylon is given as an enemy of Judah. In Isaiah's day this had not yet happened. Mention is made of the Medes who were outside of Isaiah's historical horizon. In chapters 24-27 the language is not Isaianic and it also contains certain religious ideas which seem foreign to Isaiah. Israel already had been dispersed and elders, not king, are mentioned. In chapters 34 and 35 the reference to the book of Yahweh makes it certain to be post-exilic. Chapters 36-39 are, with few exceptions, identical with II Kings 18.13-20.19.

Sellin attributes chapters 44-55 to Deutero-Isaiah near the close of the Babylonian exile,³² and chapters 56-66 to Trito-Isaiah in a post-exilic period.³³

³⁰ Sellin, IOT, 133.

³¹ Ibid., 134.

³² Ibid., 140.

³³ Ibid., 144.

the mention of a manuscript is decidedly in favor of a pre-

Deuteronomistic date.²⁰

Chapters 22 and 23 are rejected by Doherty, Maltz, and others on grounds that they are "anachronistic, idiosyncratic, and verbose."²¹ They give no historical reasons. The material is lost only to those who claim that exilic history is a post-

exilic literary invention.

In Section 12.1-14.23 Babylon is given as an enemy of Judah. In Isaiah's day this had not yet happened. Mention is made of the Medes who were outside of Isaiah's historical horizon. In chapters 24-27 the language is not Isaianic and it also contains certain religious ideas which seem foreign to Isaiah. Israel already had been dispersed and elders, not kings, are mentioned. In chapters 34 and 35 the reference to the book of Yahweh makes it certain to be post-exilic.

Chapters 36-37 are, with few exceptions, identical with II

King 18.15-20.17.

Isaiah attributed chapters 44-46 to Darius-Isaiah near the close of the Babylonian exile.²² and chapters 50-55 to Cyrus-Isaiah in a post-exilic period.²³

20 Sellin, 107, 125.
21 Ibid., 124.
22 Ibid., 140.
23 Ibid., 142.

17. Views of Rev. J. Skinner.

Professor Skinner lists the parts of Isaiah in what he thinks is a chronological order:

I. Previous to the Syrian-Ephraimite War (740-735 B. C.): 2-4; 5.1-24; 9.8-10.4; and 5.25-30.

II. During or immediately after the Syrian-Ephraimite War (734 B. C.): 17.1-11; 6; 7ff.; 13; and 9.1-7(?).

III. During the Assyrian Suzerainty (734-705 B. C.): 14.28-32 (727); 28.1-4, 6 (722); and 20 (711).

IV. During the rebellion under Sennacherib (705-701 B. C.): 10.5-34; 14.24-27; 17.12-14(?); 18; 28-31; 22.15ff.; 32.9-20; 22.1-14; and 37.22-35.

V. Of uncertain date are 11.1-9; 32.1-8; 19; and 23.

VI. The following are definitely non-Isaianic: 11.10-16, and chapter 12, exilic; 13.1-14.23, exilic; chapters 15 and 16, early writer revised by Isaiah; chapter 21, exilic; chapters 24-27, fourth century; chapter 33, post-exilic; chapters 34-35, post-exilic; and chapters 36-39, post-exilic.³⁴

18. Views of George Adam Smith.

Dr. Smith may be said to go as far as any of the modern

³⁴ Skinner, BPI, lxvii-lxx.

17. Views of Rev. J. Skinner.

Professor Skinner lists the parts of Isaiah in what he

thinks is a chronological order:

I. Previous to the Syrian-Ephraimite War (740-738 B. C.):

2-4; 5.1-24; 9.8-10.4; and 5.25-30.

II. During or immediately after the Syrian-Ephraimite

War (734 B. C.): 14.1-11; 6; 44; 13; and 9.1-7(?)

III. During the Assyrian Invasion (724-705 B. C.):

14.28-32 (727); 25.1-4, 6 (722); and 20 (711).

IV. During the rebellion under Sennacherib (705-701 B.

C.): 10.5-24; 14.24-27; 17.13-14(?) ; 18; 23-31; 32.10-17;

32.5-20; 33.1-14; and 37.22-35.

V. Of uncertain date are 11.1-9; 32.1-4; 19; and 25.

VI. The following are definitely non-Isaianic: 11.10-

16, and chapter 12, exilic; 13.1-14.22, exilic; chapters 15

and 16, early writer revised by Isaiab; chapter 17, exilic;

chapters 24-27, fourth century; chapter 25, post-exilic;

chapters 28-33, post-exilic; and chapters 36-39, post-

exilic.

18. Views of George Adam Smith.

Dr. Smith may be said to go as far as any of the modern

scholars in returning credit to Isaiah for work which other scholars have given to later prophets. It is quite a relief to a student to get hold of a manuscript, such as Dr. Smith's, and be able to read the material without being forced to watch the material of Isaiah be torn from that prophet, bit by bit.

In the beginning chapters, where in the main, it is the Messianic passages that have been attacked, Dr. Smith admits that there is the possibility that 2.2-4; and 4.2-6 may not have come from Isaiah but he admits this only as a possibility --and the much disputed passages of a Messianic character found in chapters 9 and 11, he defends with the nth degree of his ability. Even the much discussed passage of 21.1-10 which Winkler, Cheyne, Skinner, Gray, and Whitehouse all assign to a later period, Smith assigns to Isaiah saying that it definitely shows the touch of his hand and the attitude of that day, although it may have later been slightly adapted to a later date.³⁵

As to the other sections, he says 13.1-14.23 is post-exilic; chapters 24-27 are post-exilic; chapters 34 and 35 are post-exilic; 15.1-16.12 are possibly not of Isaianic origin but not necessarily so;³⁶ chapter 33 is probably not of Isaianic origin.

³⁵ Smith, BOI, footnote 1, 282.

³⁶ Ibid., 279.

scholars in returning credit to Isaiah for work which other scholars have given to later prophets. It is quite a relief to a student to get hold of a manuscript, such as Dr. Smith's, and be able to read the material without being forced to wade the material of Isaiah he took from that prophet, bit by bit. In the beginning chapters, where in the main, it is the Messianic passages that have been attacked, Dr. Smith admits that there is the possibility that 53-54; and 53-54 may not have come from Isaiah but he admits this only as a possibility -- and the much discussed passage of a Messianic character found in chapters 9 and 11, he defends with the aid of his ability. Even the much discussed passage of 21-1-12 which Winster, Cheyne, Skinner, Gray, and Whitehouse all assign to a later period, Smith assigns to Isaiah saying that it definitely shows the touch of his hand and the attitude of that day, although it may have later been slightly adapted to a later date.⁵²

As to the other sections, he says 13-1-14, 22 is post-exilic; chapters 24-27 are post-exilic; chapters 24 and 25 are post-exilic; 15-1-16, 18 are possibly not of Isaiah's origin but not necessarily so;⁵³ chapter 33 is probably not of Isaiah's origin.

His comments on chapters 36-39 are quite interesting. Most of the other scholars are united in saying that this is a later injection and that Isaiah did not give it. Smith makes a division of this material into the two sections of 36, 37 and 38, 39. For the first, he says that is probably not Isaianic and he is uncertain about the other two chapters although he dates both sections as coming from around 701 B. C. or soon after.

19. Views of G. B. Wade.

Wade lists the parts of Isaiah as coming from three collections and a supplement.

First Collection. The Isaianic passages: 1; 2.5-4.5; 5.1-7; 5.8-24; 6; 7; 8; 9.1-7; 8-21; 10.1-4; 10.5-11.9; and 5.25-30. Non-Isaianic passages: 2.2-4; and 11.10-12.6.

Second Collection. The Isaianic passages: 14.24-27, 28-32; 17.1-11, 12-14; 18; 20; 22.1-14, 15-25. Non-Isaianic passages: 13.1-14.23; 15; 16; 19; 21.1-10, 11, 12, 13-17; 23; 24-27.

Third Collection. The Isaianic passages: 28.1-6, 7-20; 29.1-32.8, 9-20; and 33. Chapters 34 and 35 are non-Isaianic.

Chapters 36-39 are a historical supplement. Deutero-Isaiah is credited with chapters 40-48 and 49-55, while

His comments on chapters 38-39 are quite interesting. Most of the other chapters are united in saying that this is a later injection and that Isidore did not give it. Smith makes a division of this material into the two sections of 38, 39 and 40, 41. For the first, he says that it probably not Isidore and he is uncertain about the other two chapters although he dates both sections as coming from around 701 A.D. or soon after.

19. Views of C. H. Jones.

He lists the parts of Isidore as coming from three collections and a supplement.

First Collection. The Isidore passages: 1; 2.5-4.3; 5.1-7; 6.5-24; 6; 7; 8; 9.1-7; 9-21; 10.1-4; 10.5-11.9; and 11.25-30. Non-Isidore passages: 2.2-4; and 11.20-12.6.

Second Collection. The Isidore passages: 14.24-27; 28-32; 17.1-11; 12-14; 18; 20; 22.1-14; 15-26. Non-Isidore passages: 12.1-14.23; 15; 16; 19; 21.1-10; 11; 12; 13-17; 23; 24-27.

Third Collection. The Isidore passages: 16.1-6; 17-20; 22.1-23.6; 24-26; and 27. Chapters 24 and 25 are non-Isidore.

Chapters 38-39 are a historical supplement. Isidore is credited with chapters 40-48 and 49-50, while

Trito-Isaiah receives credit for 56.1-8; 56.9-57.20; 58; 59; 60-62; 63.1-6; 63.7-64.12- 65; and 66.

The following sections are not genuinely Isaianic: 2.2-4; 11.10-12.6; 13.1-14.23; 15; 16; 19; 21.1-17; 23; 24-27; 34-35; and 36-39.³⁷

20. Views of Owen C. Whitehouse.

Whitehouse, the man who wrote the volume of Isaiah for the New Century Bible, makes the following notations on the divisions of Isaiah: He considers as genuine chapters 1-11; 17; 18; 19.19-22; 20; 21.13-17(or earlier than Isaiah); 22; and 28-32. He considers as unauthentic, 4.2-6; 11.10-16; 12, post-exilic or late exile; 13.1-14.23, a later hand; 15 and 16, from a pre-Isaianic poet adopted into Isaianic utterance; 19.1-19, 23-25; 21.1-10 and perhaps also verses 11 and 12; 23, probably by a disciple of Isaiah; 24-27, from the age of Alexander the Great; 30.18-26; 31.6-8; 33, by a pre-exilic disciple of Isaiah; 34 and 35, written under the influence of Ezekiel and Trito-Isaiah; and 36-39, parallels to II Kings and Jeremiah.³⁸

³⁷ Wade, BPI, vii.

³⁸ Whitehouse, ISA, 64-75. the post-exilic period. 38

Trite-Ishim received credit for 55.1-6; 55.9-57.20; 58; 59;
60-62; 63.1-6; 63.7-64.12-65; and 66.

The following sections are not commonly known: 5.2-4;
11.10-12.5; 13.1-14.23; 15; 16; 17; 21.1-17; 22; 24-27; 28-32;
and 33-35.²⁷

30. Views of Owen G. Whitehouse.

Whitehouse, the man who wrote the volume of Ishim for
the New Century Bible, makes the following notations on the
divisions of Ishim: He considers an genuine chapters 1-11;
17; 18; 19.13-22; 20; 21.13-17 (or earlier than Ishim); 22;
and 23-25. He considers an unauthentic, 4.2-5; 11.10-12; 13;
most-likely or late exile; 13.1-14.23, a later part; 15 and
16, from a pre-Ishimic post adapted into Ishimic literature;
19.1-19, 23-25; 21.1-10 and perhaps also verses 11 and 12;
22, probably by a disciple of Ishim; 24-27, from the age of
Alexander the Great; 30.13-35; 31.1-6; 32, by a pre-exilic
disciple of Ishim; 34 and 35, written under the influence
of Herod and Trite-Ishim; and 36-38, parallel to 11 Kings
and Jeremiah.²⁸

²⁷ Webb, BPI, vii.
²⁸ Whitehouse, 121, 64-65.

C. Summary of the Scholars' Views.

So far, the material has been handled from the angle as to what each individual scholar thought of the authenticity of the different passages. Now it becomes my duty to summarize the material at hand so that it becomes a consensus rather than a group of individual opinions.

After studying the opinions of twenty different scholars, one is impressed with the lack of agreement among their respective opinions as to what material really belongs to Isaiah and what does not. However, as it is realized that some of these gentlemen were influenced by the fad of extreme criticism, while others remained conservative; that some base their statements on a difference in language which they find in a certain section; others find some discrepancy in the historical data that is mentioned; some consider certain data to be important while others base their statements on facts which lead them in an entirely different direction. Perhaps, if we were to be human enough, the blame might all be placed on the shoulders of the different compilers of the book of Isaiah. Many of the scholars have stated that the book went through several editions or compilations. The prophetic collection ending with the extract from the book of Kings must have been compiled in the post-exilic period.³⁹ Then,

³⁹ Gray, CIOT, 182.

2. Summary of the Scholars' Views.

So far, the material has been handled from the angle as to what each individual scholar thought of the authenticity of the different passages. Now it becomes my duty to summarize the material at hand so that it becomes a consensus rather than a group of individual opinions.

After studying the opinions of twenty different scholars, one is impressed with the lack of agreement among their respective opinions as to what material really belongs to Isaiah and what does not. However, as it is realized that some of these questions were introduced by the lack of extreme criteria, while others remained conservative; that some base their statements on a difference in language which they find in a certain section; others find some discrepancy in the historical data that is mentioned; some consider certain data to be important while others base their statements on facts which lead them in an entirely different direction. Perhaps if we were to be human enough, the blame might all be placed on the shoulders of the different compilers of the book of Isaiah. Many of the scholars have stated that the book went through several editions or compilations. The prophetic collection ending with the extract from the book of Kings must have been compiled in the post-exilic period.²² Then,

if several different and successive editions were brought out after the exile, the final edition couldn't have come out before the third century B. C.,⁴⁰ or, if one follows a scholar as critical of this material as is Professor Kennett, the final edition must have come out even later than the third century. Then, in the same section of his book,⁴¹ Gray goes on to say that the disregard of chronological arrangement is due to the manner in which the book arose. The final editor probably had certain documents and fragments left, and was more interested in preserving the literature, giving the chronology only second thought.

For a graphic picture, see the following verbal summary: The first ten chapters may be summed up in a very short manner. There is perhaps less doubt of the Isaianic authorship of the first few chapters than there is of any other part. There are only three passages in those first ten chapters which most scholars seem to question. Those are the Messianic passages which are found in 2.2-4; 4.2-6; 9.1-7. Of these, several say that these three definitely are not Isaianic, while others, seeming to have some doubt in their minds, pass the situation by admitting that there is the possibility of such being the case. It is noticeable that in other passages

⁴⁰ Gray, CIOT, 182.

⁴¹ Ibid., 178-188.

of several different and successive editions were brought out after the exile, the final edition couldn't have come out before the third century B. C., or, if one follows a scholar as opposed of this material as is Professor Kohnst, the final edition must have come out even later than the third century. Then, in the same section of his book, ⁴¹ Gray goes on to say that the disregard of chronological arrangement is due to the manner in which the book arose. The final edition probably had certain documents and fragments left, and was more interested in preserving the literature, giving the chronology only second thought.

For a graphic picture, see the following verbal summary: The first ten chapters may be summed up in a very short manner. There is no doubt of the Islamic authorship of the first ten chapters than there is of any other part. There are only three passages in those first ten chapters which most scholars seem to question. Those are the passages which are found in 2:2-4; 2:2-3; 2:1-2. Of these, several say that these three definitely are not Islamic, while others, seeming to have some doubt in their minds, pass the question by admitting that there is the possibility of such being the case. It is noticeable that in other passages

besides the three given, many of the critics seem to judge the passages and then say that they are not Isaianic simply because they are Messianic. The scholars who take this viewpoint do so because they firmly believe that Messianic prophecy is a fairly late development in Jewish religious thought. This is in turn contradicted by those who take the other side of the question. Dr. Knudson in his book, The Beacon Lights of Prophecy,⁴² says that the Messianic prophecies of Isaiah are rejected by some critics but their arguments are easily turned aside as soon as one realizes that Messianic prophecy did not originate with the literary prophets such as Isaiah, but came into being a long time before them. When the literary prophets came upon the field, they took the body of Messianic prophecies that lay before them; cleaned it of the heathenism which it had absorbed, and gave it a better character. Thus, Isaiah has the principle and uses it in some of his prophecies where we find it containing many things. Sometimes he talks of a religious community; sometimes about an organized state with righteous judges and counselors. The main message to be found was that those who remained faithful to Yahweh's religious concepts would be the cause of his working out his beneficial purposes in the world.⁴³

⁴² Knudson, BLP, 157.

⁴³ Ibid., 158.

besides the three given, many of the critics seem to judge the passages and then say that they are not Messianic simply because they are Messianic. The scholars who take this view point do not because they firmly believe that Messianic prophecy is a fairly late development in Jewish religious thought. This is in turn contradicted by those who take the other side of the question. Dr. Knudsen in his book, The Messianic Prophecies of Isaiah,⁴⁸ says that the Messianic prophecies of Isaiah are rejected by some critics but their arguments are easily turned aside as soon as one realizes that Messianic prophecy did not originate with the literary prophets such as Isaiah, but came into being a long time before them. When the literary prophets came upon the field, they took the body of Messianic prophecies that lay before them; cleaned it of the Messianism which it had absorbed, and gave it a better order. Thus, Isaiah has the principle and uses it in some of his prophecies where we find it containing many things. Sometimes he talks of a religious community; sometimes about an organized state with righteous judges and officers. The main message to be found was that those who remained faithful to Yahweh's religious concepts would be the cause of his welfare and his beneficial purposes in the world.⁴⁹

⁴⁸ Knudsen, *ibid.*, 157.
⁴⁹ *ibid.*, 158.

Agreement with this opinion is given by Prof. Smith in his book, *The Prophets and Their Times*,⁴⁴ where he says that one may gather from Amos 5.18 that there was an air of Messianic hope by Isaiah's time and therefore, Isaiah's Messianic prophecies need not be later additions. Thus, with these two opinions, and others can be found who agree, it is my contention in this paper, that in the first thirty-nine chapters of Isaiah, unless something more is given against a passage than the fact that it is Messianic, I will treat them as having come from the lips of Isaiah.

However, when we come to the eleventh chapter, the critics really begin work. Even here there is some difference of opinion. The greater part of the critics divide the chapter into two parts: verses 1-9 and verses 10-16. They are much more unanimous in saying that Isaiah did not write verses 10-16 than they are about verses 1-9. Davidson, Driver, Gray, Kirkpatrick, Leslie, Sellin and Smith believe in the Isaianic authorship of the whole chapter. Of the nineteen critics (Delitzsch is here disregarded completely) there are seven who say Isaiah gave us the whole chapter. Of the remaining examiners, five say that 1-9 is Isaianic (Mitchell, Oesterley, Robinson, Wade, and Whitehouse); four say that there is a possibility either way (Eiselen, McFadyen,

⁴⁴ Smith, PTT, 102.

Agreement with this opinion is given by Prof. Smith in his book, *The Prophecy and Their Times*,⁴⁴ where he says that one may rather from Amos 8:13 that there was an air of Messianic hope by Isaiah's time and therefore, Isaiah's Messianic prophecies need not be later additions. Thus, with these two opinions, and others can be found who agree, it is my contention in this paper, that in the first thirty-nine chapters of Isaiah, nothing more is given against a passage than the fact that it is Messianic, I will treat them as having come from the lips of Isaiah.

However, when we come to the eleventh chapter, the critics really begin work. Even here there is some difference of opinion. The greater part of the critics divide the chapter into two parts: verses 1-9 and verses 10-16. They are much more unanimous in saying that Isaiah did not write verses 10-16 than they do about verses 1-9. Davison, Driver, Gray, Kistner, Hailie, Salin and Smith believe in the Messianic authorship of the whole chapter. Of the nineteen critics (including those who are disregarded completely) there are seven who say Isaiah gave us the whole chapter. Of the remaining examiners, five say that 1-9 is Messianic (McClell, Oesterley, Robinson, Wade, and Whitehouse); four say that there is a possibility either way (Eiselen, Moberly,

⁴⁴ Smith, *ET*, 102.

Peake, and Skinner); and the remaining three say that Isaiah wrote none of the chapter (Binns, Cheyne, and Kennett).

On chapter 12 the opinions are more united. All except Davidson, Delitzsch, Kirkpatrick, Leslie, Sellin, and Smith say that the chapter definitely does not belong to Isaiah.

The consensus is even greater on the next section which is composed of chapters 13.1-14.23. The only exceptions are: Delitzsch, who as usual accepts the Isaianic authorship, and Gray who stops with 14.4. In general, from 14.24-32 is regarded as Isaianic.

The opinions go further apart in the next section. This one, which is composed of chapters 15.1-16.12, has Davidson, Delitzsch, Eiselen, Leslie, Oesterley, and Sellin in favor of the Isaianic authorship, with Gray, Peake and Smith admitting the possibility. That leaves eleven critics against this section, some of them even denying the Isaianic authorship of the rest of chapter 16.

Kennett is the only one that has any doubt of chapter 17. Chapter 18 is doubted only by Kennett and Cheyne.

Chapter 19 is another chapter of doubtful origin. Cheyne, Kennett, Mitchell, Robinson, Wade, and Whitehouse deny the Isaianic authorship. Davidson, Driver, Delitzsch, Kirkpatrick, Leslie, Sellin, and Smith believe that Isaiah was the author. Binns, Eiselen, Gray, Peake and Skinner admit that Isaiah

Peake, and Skinner; and the remaining three say that Isalah wrote none of the chapter (Hinn, Cheyne, and Kennett).

On chapter 12 the opinions are more united. All except

Davidson, Delitzsch, Kirkpatrick, Leslie, Seliff, and Smith

say that the chapter definitely does not belong to Isalah.

The consensus is even greater on the next section which

is composed of chapters 13-14-15. The only exceptions are:

Delitzsch, who as usual accepts the Isalah's authority, and

Gray who stops with 14. In general, from 14-22 is re-

garded as Isalah's.

The opinions go further apart in the next section. This

one, which is composed of chapters 16-17-18, has Davidson,

Delitzsch, Nielsen, Leslie, Kirkpatrick, and Seliff in favor of

the Isalah's authority, with Gray, Peake and Smith admitting

the possibility. That leaves eleven critics against this

section, some of them even denying the Isalah's authority

of the rest of chapter 16.

Kennett is the only one that has any doubt of chapter

17. Chapter 18 is doubted only by Kennett and Cheyne.

Chapter 19 is another chapter of doubtful origin. Cheyne,

Kennett, Mitchell, Robinson, West, and Kirkpatrick deny the

Isalah's authority. Davidson, Driver, Delitzsch, Kirkpatrick,

Leslie, Seliff, and Smith believe that Isalah was the author.

Hinn, Nielsen, Gray, Peake and Skinner admit that Isalah

might possibly have been the author, while McFadyen and Oesterley say Isaiah wrote the first part of the chapter, but not the last.

No one doubts chapter twenty. Practically all agree that at least the first ten verses of chapter 21 are from a later period. Of the last seven verses Cheyne, Eiselen, Kennett, Peake, Robinson, Skinner, and Wade deny the Isaianic authorship. Chapter 22 is credited as being Isaianic by all except Cheyne and Mitchell who take away a few small parts.

Chapter 23 has been cut up into pieces and there is little agreement among the critics. Delitzsch, Driver, Kirkpatrick, Leslie, Sellin, and Smith stand up for the Isaianic authorship. Cheyne, Kennett, Robinson, and Wade deny the Isaianic authorship. Davidson and Peake say that it is probably not Isaianic. Binns, Eiselen, Gray, McFadyen, Skinner and Whitehouse admit that there is a possibility that Isaiah did not write the section. Mitchell and Oesterley say yes and no on different small parts.

Chapters 24-27 are most assuredly a section that comes from a much later period than the one in which Isaiah lived. The lone defender is Delitzsch.

Chapter 28 is given to Isaiah in its entirety, with the exception of Cheyne, Eiselen, Gray, and Mitchell, who withhold a couple of small sections.

might possibly have been the author, while McWhorter and Oesterley say Israeli wrote the first part of the chapter, but not the last.

No one doubts chapter twenty, irrefutably all agree that at least the first ten verses of chapter 21 are from a later period. Of the last seven verses Oesterley, Michael, Kenneth, Peake, Robinson, Skinner, and Wade say the Israeli author-ship. Chapter 22 is credited as being Israeli by all except Oesterley and Mitchell who take away a few small parts.

Chapter 23 has been cut up into pieces and there is little agreement among the critics. Delitzsch, Driver, Kloppe, Israel, Gellie, and Smith stand up for the Israeli author-ship. Oesterley, Kenneth, Robinson, and Wade deny the Israeli authorship. Davidson and Peake say that it is probably not Israeli. Bins, Kloppe, Gray, McWhorter, Skinner and Whitehouse admit that there is a possibility that Israeli did not write the section. Mitchell and Oesterley say yes and no on different small parts.

Chapters 24-27 are most generally a section that comes from a much later period than the one in which Israeli lived. The lone defender is Delitzsch.

Chapter 28 is given to Israeli in its entirety, with the exception of Oesterley, Michael, Gray, and Mitchell, who with- hold a couple of small sections.

The twenty-ninth chapter has been subjected to a little more suspicion than the twenty-eighth. Kennett takes away the whole chapter. Binns, Cheyne, Eiselen, Gray, McFadyen, Mitchell, and Oesterley take away verses 17-24. Other critics leave the chapter alone.

In chapter 30, Kennett again takes away the whole chapter, with Binns, Cheyne, Eiselen, Gray, McFadyen, Mitchell, and Whitehouse taking away verses 18-26. Other critics regard the chapter as Isaianic.

Few do anything to chapter 31. Cheyne takes away most of the chapter, with Mitchell and Whitehouse being the only ones of all the others that take away even a small section.

With chapter 32, we again approach questioned material. Again I would say that this is because this chapter contains some Messianic material. Cheyne, Eiselen, and Kennett take away the whole chapter; Mitchell and Oesterley practically take away the entire chapter, with Binns and Skinner taking away small portions.

Chapter 33 has less than half the critics believing in it. Binns, Cheyne, Eiselen, Kennett, McFadyen, Mitchell, Oesterley, Skinner, and Whitehouse take away the entire chapter. Gray, Peake, and Smith say that it probably does not belong to Isaiah, and the others, Davidson, Driver, Kirkpatrick, Leslie, Robinson, Sellin, and Wade leave the chapter alone.

The twenty-ninth chapter has been subjected to a little more mutilation than the twenty-eighth. Kennett takes away the whole chapter. Binn, Chayne, Kiesel, Gray, Webster, Mitchell, and Gasterley take away verses 17-24. Other critics leave the chapter alone.

In chapter 30, Kennett again takes away the whole chapter, with Binn, Chayne, Kiesel, Gray, Webster, Mitchell, and Whitcombe taking away verses 18-24. Other critics regard the chapter as Icelandic.

Now do anything to chapter 31. Chayne takes away most of the chapter, with Mitchell and Whitcombe being the only ones of all the others that take away even a small section. With chapter 32, we again approach questionable material. Again, I would say that this is because this chapter contains some fantastic material. Chayne, Kiesel, and Kennett take away the whole chapter; Mitchell and Gasterley practically take away the entire chapter, with Binn and Skinner taking away small portions.

Chapter 33 has less than half the critics believing in it. Binn, Chayne, Kiesel, Kennett, Webster, Mitchell, Gasterley, Skinner, and Whitcombe take away the entire chapter. Gray, Jones, and Smith say that it probably does not belong to Israel, and the others, Davidson, Driver, Kirkpatrick, Leslie, Robinson, Seifert, and Wadd leave the chapter alone.

From chapter 34 on, the critics are in pretty good agreement that the material does not belong to Isaiah. De-
litzsch, of course, defends the entire passage. The three exceptions to the agreement comes from three members of the modern school who are tending to give the literary prophets more and more credit for the material in their books. Leslie is of the opinion that chapters 36-39 may have a closer connection with Isaiah than with the person who edited Kings. Oesterley admits that chapter 35 is probably not by Isaiah but chapters 34 and 36-39 he credits as possibly having a close relationship to Isaiah. Smith divided the section 36-39 into two parts, 36-37 and 38-39. He says the first probably does not come from Isaiah and the last probably does.

Thus a summary would probably denote that 12; 13.1-14.23; 21.1-10; 24-27; 34-35; and 36-39 do not belong to Isaiah. And 2.2-4; 4.2-6; 9.1-7; 11; 15.1-16.12; 19; 23; 32; and 33 are to be questioned carefully. Other small sections taken away by the critics may be disregarded as they are for small sections only, and do not effect the Messianic sections which are the concern of this thesis.

From chapter 34 on, the articles are in fairly good agreement that the material does not belong to Isaiah. In each, of course, belongs the entire passage. The three exceptions to the agreement come from three members of the modern school who are tending to give the literary prophets more and more credit for the material in their books. Leslie is of the opinion that chapters 33-39 may have a closer connection with Isaiah than with the person who edited Kings. Gasterly states that chapter 35 is probably not by Isaiah but chapters 34 and 36-38 he credits as possibly having a close relationship to Isaiah. Smith divided the section 36-39 into two parts, 36-37 and 38-39. He says the first probably does not come from Isaiah and the last probably does. Thus a summary would probably denote that 13, 1-14, 23; 21, 1-19; 22-27; 24-26; and 28-39 do not belong to Isaiah. And 2, 2-4; 4, 2-6; 9, 1-7; 11; 12, 1-12, 13; 19; 22; 32; and 33 are to be questioned definitely. Other small sections taken away by the critics may be disregarded as they are for small sections only, and do not affect the Maschabie sections which are the concern of this thesis.

CHAPTER III

GENERAL FACTS OF HEBREW LITERATURE

1. Introduction.

The word "Messiah" has some very interesting relationships. The word when translated into English means "the anointed one." Anointing was quite a popular custom in early Hebrew culture. Among the prophets, Elisha was anointed by Elijah. Jeron, the priest, was anointed by Samuel. Saul, the king, was anointed by Samuel.

Another procedure so that the king,

anointed, came to be known as "the

word Messiah was the same as

and the Latin word, Christus

lay into the word

Messiah, near

already

to have in

The word

history of the

and Messiah's pre

¹ Jefferson, III, 148.

CHAPTER III

GENERAL FACTS OF MESSIANIC PROPHECY

A. Introduction.

The word "Messiah" has some very interesting relationships. The word when translated into English means "the annointed one." Anointing was quite a popular custom in early Hebrew culture. Among the prophets, Elisha was annointed by Elijah. Aaron, the priest, was annointed by Moses. Saul, the king, was annointed by Samuel. This led to a customary procedure so that the king, in the Hebrew mode of speech, came to be known as "the Lord's annointed one." The word Messiah has the same meaning as the Greek word Christos, and the Latin word, Christus. These, quite obviously translate into the English word, Christ. Thus, it may be seen how Messiah, meaning "the Lord's annointed one," a concept which already had political significance for the Jewish people, came to have so close a connection with the house of David.¹

The study of Messianic hope has to be connected with the history of the day which brought it out, for all prophecy, and Messianic prophecy in particular, has been affected by

¹ Jefferson, CII, 140.

CHAPTER III

GENERAL FACTS OF MESSIAHIC PROPHECY

A. Introduction.

The word "Messiah" has some very interesting relation-
ships. The word when translated into English means "the
anointed one." Anointing was quite a popular custom in
early Hebrew culture. Among the prophets, Elijah was an-
ointed by Elisha, Aaron, the priest, was anointed by Moses,
and the king, was anointed by Samuel. This led to a
customary procedure so that the king, in the Hebrew mode of
speech, came to be known as "the Lord's anointed one." The
word Messiah has the same meaning as the Greek word Christos,
and the Latin word, Christus. These, quite obviously trans-
late into the English word, Christ. Thus, it may be seen how
Messiah, meaning "the Lord's anointed one," a concept which
already had political significance for the Jewish people, came
to have so close a connection with the name of David.¹

The study of Messianic hope has to be connected with the
history of the day which brought it out, for all prophecy,
and Messianic prophecy in particular, has been affected by

¹ Jefferson, III, 140.

historical events of its particular time.²

This accounts for the fact that the Jews of Jesus' time wanted a temporal Messiah; as well as accounting for the fact that some Jews (Zionists) insist that Messianic prophecy has not been fulfilled. When viewed in this light, it is easy to see why much of Jesus' history did not coincide with Messianic prophecy.³

Messianic prophecy was that force at work in the lives of the Hebrews out of which arose the social belief that God would deliver Israel and place it once more in a position of glory. The Jews have, ever since their downfall began, saved themselves by "mitigating political oppression with ideal utopias."⁴

Especially interesting is the evolutionary manner which made change after change in the rich thinking of the Hebrew peoples. In the earliest period, national glory and prosperity were the things which were most desired. Then, through the teachings of the prophets, these ideals were changed to ones of ideal values thought of in spiritual and moral terms. Out of the ideal of the warrior, came the same men who later martyred their lives for high things. The victory of the sword was submerged by victory through patient endurance.

² Kent, HJP, 84.

³ Davidson, OTP, 333.

⁴ Mathews, MHNT, 3.

historical events of the particular time.²

This accounts for the fact that the Jews of Jesus' time wanted a temporal Messiah; as well as accounting for the fact that some Jews (Pharisees) insisted that Messianic prophecy has not been fulfilled. When viewed in this light, it is easy to see why much of Jesus' history did not coincide with Messianic prophecy.³

Messianic prophecy was that force at work in the lives of the Hebrews, out of which arose the social belief that God would deliver Israel and place it once more in a position of glory. The Jews have, ever since their downfall began, saved themselves by "mitigating political oppression with ideal utopias."⁴

Especially interesting is the evolutionary manner which made change after change in the rich thinking of the Hebrew peoples. In the earliest period, national glory and greatness were the things which were most desired. Then, through the teachings of the prophets, these ideals were changed to ones of ideal values (thought of in spiritual and moral terms). Out of the ideal of the warrior, came the same man who later martyred their lives for high things. The victory of the sword was superseded by victory through patient endurance.

² Kant, 131, 132.
³ Davidson, 107, 133.
⁴ Leisner, 131.

Freedom from the enemy would have meant absolutely nothing to them if it had not been accompanied by a belief that there was possible a freedom from sin.⁵

The main note in Isaiah's prophecy was the note of an inevitable judgment with various penalties, for the people were overwhelmed by a loyalty to strong drink and other vices.⁶

In considering the entirety of Messianic prophecy, there are really four things to be considered: the Messianic era, the Messianic person, the Messianic hope, and the Messianic promises.

B. The Messianic Era.

This forms a part of the great conception when the Hebrews would be in a new age of glory, politically speaking, and the nation might be thought of in this case as being the Messiah. Some would say that, in a higher form of this idea, Judah was to be the "suffering servant" among the nations.⁷ This was to be a day when internally, the kingdom would be well ruled. The judges would administer true justice, and the counselors would seek the advice of Yahweh's prophets. It must be remembered that while the people had come to reverence the Davidic line, they had not always had good rule.

⁵ McFadyen, "Israel's Messianic Hope," 177.

⁶ Noyes, GOI, 356.

⁷ Knotts, "Messianic Prophecy."

freedom from the enemy would have meant absolutely nothing to them if it had not been accompanied by a belief that there was possible a freedom from sin.⁵

The main note in Israel's prophecy was the note of an inevitable judgment with various penalties. For the people were overwhelmed by a loyalty to strong drink and other vices.⁶ In considering the activity of Messianic prophecy, there are really four things to be considered: the Messianic era, the Messianic person, the Messianic hope, and the Messianic promises.

1. The Messianic Era.

This forms a part of the great conception when the Messianic era is in a new age of glory, politically speaking, and the nation will be thought of in this case as being the Messianic. Some would say that, in a higher form of this idea, Israel was to be the "centering point" among the nations.⁷ This was to be a day when internally, the kingdom would be well ruled. The judges would administer true justice, and the counselors would seek the advice of Yahweh's prophets. It must be remembered that while the people had come to reverence the Davidic line, they had not always had good rule.

⁵ Hordley, "Israel's Messianic Hope," p. 137.
⁶ Hordley, "Israel's Messianic Hope," p. 137.
⁷ Hordley, "Israel's Messianic Hope," p. 137.

Saul had made the monarchy distasteful on several occasions, and the nomadic ideals of the people still ruled their hearts. The kingdom brought burdens which they were not used to accepting and therefore, many spoke of doing away with the newly adopted institutions. The prophets, including Isaiah, used these same institutions for examples, but always spoke of them in their ideal state.⁸

The prophets preached the idea of a "day of Jehovah" because they did not accept the idea of a "Pessimistic endless repetition of historic cycles of the other oriental peoples which conflicted with the natural optimism of the Jews."⁹ This day of Jehovah was for the prophets the time when the Kingdom of God on earth would reach its final state of perfection.¹⁰ The day of perfection related the Messianic kingdom to the idea of resurrection. Many people who firmly believed in the day of Jehovah had died before the Messianic kingdom could come into being. Therefore, the dead would be resurrected in order that those who had died might share in the newly found glories.¹¹ Also, the Jews being too few to be the dominant people in the Messianic kingdom, all devout

⁸ Hawley, TOP, 99-100.

⁹ Knudson, PMI, 163.

¹⁰ Davidson, OTP, 312.

¹¹ Knudson, PMI, 171.

and the new ideas of the people will raise their hearts. The Kingdom brought burdens which they were not used to carrying and therefore, many broke of doing away with the newly adopted institutions. The prophets, including Isaiah, said these were institutions for examples, but always spoke of them in their ideal state.⁸

The prophets preached the idea of a "day of Jehovah" because they did not accept the idea of a "millennial kingdom" repetition of historic cycles of the other prophets which conflicted with the natural opinion of the Jews.⁹ This day of Jehovah was for the prophets the time when the Kingdom of God on earth would reach its final state of perfection.¹⁰ The day of perfection raised the Messianic Kingdom to the idea of resurrection. Many people who formerly believed in the day of Jehovah had died before the Messianic Kingdom would come into being. Therefore, the dead would be resurrected in order that those who had died might share in the new world.¹¹ Also, the Jews being too few to be the dominant people in the Messianic Kingdom, all devout

⁸ Hawley, EOP, 92-100.
⁹ Ewaldson, EOP, 128.
¹⁰ Ewaldson, EOP, 212.
¹¹ Ewaldson, EOP, 141.

Jews who have departed previously, must live again.¹² Because this ideal kingdom of God here on earth had never been perfectly fulfilled, many felt that these Messianic prophecies had not as yet come to pass. Some still look to the future when these things will happen.¹³

This new day would see that ideal condition when all of Judah's oppressors would be gone.¹⁴ Isaiah placed a religious value on patriotism. It was spiritual for men to fight valiantly to repel the enemies from the Judean borders. Later on, it is true, he believes that the war materials will be destroyed and the government will be a government of peace, but he believes in fighting valiantly in order that that day might be brought into being.¹⁵ It can be seen that Isaiah was a person who believed that all spiritual concepts were applicable to this world.¹⁶ His portrayal of the ideal kingdom as he conceived it in his old age is vastly different from how he thought of it in his younger days. When he was young, the Messianic leader was a mighty person who could outdo the mighty Tiglath-pileser. But in his old age, Isaiah thinks more of the kingdom than of the man, and he emphasizes the ideal social conditions which will be in the new order.¹⁷

¹² Cornill, POI, 167.

¹³ Davidson, OTP, 316.

¹⁴ Hawley, TOP, 94.

¹⁵ Cornill, POI, 59.

¹⁶ Kastein, HDJ, 71.

¹⁷ Barton, HHP, 279.

The Messianic idea does not appear as often in Jeremiah as in Isaiah, and when it does appear it has neither the grandness nor the significance of Isaiah's Messianic passages. But even here it follows the traditional form, speaking of the house of David, righteousness, prosperity, and of Judah occupying a leading position among the nations.¹⁸

C. The Messianic Person.

The meaning of Messiah, in terms of the Messianic person, went through a number of interesting changes. Throughout Old Testament prophecy it referred to some future king who would rule for Yahweh. In the passages attributed to Deutero-Isaiah we find Cyrus referred to as the Messiah.¹⁹ Here, it is not to be thought of as a proper name, but as a title. Cyrus was a Messiah. Any other great ruler who might have appeared on the political horizon, might also have been termed a Messiah, provided he had adopted a favorable attitude toward the Hebrew people. Notice that when speaking of Cyrus, one uses the indefinite article. Cyrus was a Messiah, a personal Messiah. But after several centuries, when one comes down to the time of Jesus, no longer does one speak of a Messiah, but of the Messiah. Jesus is definitely viewed as God's chosen

¹⁸ Skinner, PAR, 310.

¹⁹ Davidson, OTP, 310.

The Messianic idea does not appear as often in Jewish as in Arabic, and when it does appear it has neither the prominence nor the significance of Isaiah's Messianic passages. But even here it follows the traditional form, speaking of the house of David, righteousness, and of Israel occupying a leading position among the nations.¹⁸

C. The Messianic Person.

The meaning of *Messiah*, in terms of the Messianic person, went through a number of interesting changes. Throughout Old Testament prophecy it referred to some future king who would rule for Israel. In the passages attributed to Deutero-Isaiah we find Cyrus referred to as the *Messiah*. Here, it is not to be thought of as a proper name, but as a title. Cyrus was a *Messiah*, any other great ruler who might have appeared on the political horizon, might also have been termed a *Messiah*, provided he had adopted a favorable attitude toward the Hebrew people. Notice that when speaking of Cyrus, one uses the indefinite article. Cyrus was a *Messiah*, a *geyoneh* *Messiah*. But after several centuries, when one comes down to the time of Jesus, no longer does one speak of a *Messiah*, but of *the Messiah*. Jesus is definitely viewed as God's anointed

¹⁸ Skinner, *Isa*, 210.
¹⁹ Davidson, *Isa*, 210.

representative. The Old Testament is full of the belief that ultimately God's annointed would appear.²⁰ All the way through prophecy, the idea comes forth that the Messiah will come from the house of David. The kingdom was to come not to David but to his seed. In reality, the house of David forms a connecting link between the people of Judah and the kingdom of God.²¹ This Messiah was to be a successor to the Davidic line²² which was threatened with extinction. The prophecy promised the revival of the Davidic line in the Messiah who would be a true king, in place of the degenerate type such as was seen in Ahaz.²³ Even in its period of decline, the dynasty set up by the beloved David had never been seriously threatened from within so that a doctrine of legitimacy had grown up around that family. This feeling which had developed made it the natural thing that any reference made to a great individual which the Jews would expect would have some connection with this line.²⁴ The nation needed a good leader more than anything else. Then Isaiah brought out his prophecy of a Personal Messiah. He expected a prince or some other person who would reign in justice and righteousness. As was said before, these Messianic prophecies are not to be thought

²⁰ Knotts, "Messianic Prophecy."

²¹ Amos 9.11; Hosea 3.5.

²² Davidson, OTP, 318.

²³ Ibid., 359.

²⁴ Cornill, POI, 59.

representative. The Old Testament in fact is the belief that ultimately God's anointed would appear.⁸⁰ All the way through prophecy, the idea comes forth that the Messiah will come from the house of David. The kingdom was to come not to David but to his seed. In reality, the house of David forms a connecting link between the people of Judah and the kingdom of God.⁸¹ This Messiah was to be a successor to the Davidic line⁸² which was threatened with extinction. The prophecy promised the revival of the Davidic line in the Messiah who would be a true king, in place of the degenerate type such as was seen in Ahas.⁸³ Even in the period of decline, the dynasty set up by the deposed David had never been seriously threatened from within so that a doctrine of legitimacy had grown up around that family. This feeling which had developed made it the natural thing that any reference made to a great individual which the Jews would expect would have some connection with this line.⁸⁴ The nation needed a good leader more than anything else. Then Isaiah brought out his prophecy of a Personal Messiah. He expected a prince or some other person who would reign in justice and righteousness. As was said before, these Messianic prophecies are not to be thought

80 Knott, "Messianic Prophecy."
81 Amos 9:11; Hosea 3:5.
82 Isaiah 55:1; 56:1.
83 Isaiah 37:36.
84 Isaiah 55:1; 56:1.

of as having any direct reference to Jesus. Certainly if Isaiah had any particular prince in mind, then he was greatly mistaken and probably disappointed, but at least he had established a principle.²⁵

The theme which says that this Messiah will rule in truth and justice and righteousness has great significance. It brought before the Jews an idealized righteous man. Later, we now think, this ideal was realized in Jesus. Jesus had faith in God. He struggled with adversity and death. He surmounted the death with hopes of immortality. But the life was more important than the death, so he emphasized righteousness and gave the Jews a deeper consciousness of sin.²⁶

In addition to his kingly responsibilities, this Messiah was to be a "suffering servant." For being the "suffering servant," Jesus was nailed to the cross.²⁷

Some have stated that Messianic prophecy was a late step in the prophetic movement. Others state that the idea of a personal Messiah was the late step. "Volz in his book - Die Vorexilische Jahweprophetie und der Messias - maintains that the idea of a personal Messiah is inconsistent with the presuppositions of pre-exilic prophecy as a whole."²⁸ Dr. Knudson

²⁵ Robinson, PAP, 101.

²⁶ Davidson, OTP, 319.

²⁷ Hawley, TOP, 94.

²⁸ Skinner, PAR, 313.

of us having any direct reference to Jesus. Certainly it
 Isaiah had any particular faith in him, that he was greatly
 mistaken and probably disappointed, but at least he had not
 issued a prophecy.²⁶

The theme which says that this Messiah will rule in truth
 and justice and righteousness has great significance. It
 brought before the Jews an idealized righteous man. Later,
 we now think, this ideal was realized in Jesus. Jesus had
 faith in God. He struggled with adversity and death. He sur-
 mounted the death with hopes of immortality. But the life
 was more important than the death, so he emphasized right-
 eousness and gave the Jews a deeper consciousness of sin.²⁷

In addition to his kindly responsibilities, this Messiah
 was to be a "suffering servant." For being the "suffering
 servant," Jesus was nailed to the cross.²⁸

Some have stated that Messianic prophecy was a late stage
 in the prophetic movement. Others state that the idea of a
 personal Messiah was the late stage. "Vols in his book - The
Verifying of the Prophecies and the Messias - maintains that
 the idea of a personal Messiah is identical with the pre-
 misses of pre-exilic prophecy as a whole."²⁹ Dr. Johnson

²⁶ Robinson, 247, 201.
²⁷ Johnson, 219.
²⁸ Huffer, 202, 24.
²⁹ Johnson, 247, 219.

thinks of the idea of the personal Messiah as coming from a progressive scale of thinking.²⁹ He says that the idea of a personal Messiah was emphasized more in the prophetic times than it was in pre-prophetic times, and also it was more emphasized in Christian times than in the prophetic times. Likewise, Skinner says that there is absolutely nothing to forbid the supposition that the hope of a personal Messiah formed a part of the prevalent eschatology in the eighth century B. C. as well as in the sixth century B. C.³⁰ Deutero-Isaiah later on gave prophecies of a personal Messiah through whom Yahweh would defend his city against all enemies. But even in this prophecy the Messiah is a prince of peace rather than a warrior.³¹ In some places in Isaiah this Messiah is linked with the righteous remnant, and he would reign over this group, being as good a king as the present kings were poor.³²

Kohелеth = Ecclesiastes = The Preacher had no hope for a future Messiah, or for a time when the nation would hold a Messianic place among the nations. He was a cosmopolitan, rather than a narrow orthodox, Jew, and the Messianic hope of future national glory was not for him.³³

²⁹ Knudson, PMI, 169.

³⁰ Skinner, PAR, 313.

³¹ Bewer, LOT, 420ff.

³² Noyes, GOI, 358.

³³ Bewer, LOT, 333.

think of the idea of the personal Messiah as coming from a
progressive school of thinking.²⁹ He says that the idea of a
personal Messiah was emphasized more in the prophetic times
than it was in pre-prophetic times, and also it was more
emphasized in Christian times than in the prophetic times.
Likewise, Skinner says that there is absolutely nothing to
furnish the suggestion that the hope of a personal Messiah
formed a part of the prevalent eschatology in the eighth cen-
tury B. C. as well as in the sixth century B. C.³⁰ DeWette-
Isaiah takes on have prophesies of a personal Messiah through
whom Yahweh would defend his city against all enemies. But
even in this prophecy the Messiah is a prince of peace rather
than a warrior.³¹ In some places in Isaiah this Messiah is
linked with the righteous remnant, and he would reign over
this group, being as good a king as the present kings were
good.³²

Kobeleth = Rejected = The Messiah had no hope for
a future Messiah, or for a time when the nation would hold a
Messianic place among the nations. He was a cosmopolitan,
rather than a narrow orthodox Jew, and the Messianic hope
of future national glory was not for him.³³

29 Knudsen, 241, 153.
30 Skinner, 748, 318.
31 DeWette, 107, 420ff.
32 DeWette, 107, 338.
33 DeWette, 107, 338.

Knudson sums up this idea of a personal Messiah by saying, "While the belief in a personal Messiah was not essential to the Messianic hope of the Israelites, it did nevertheless form an important element in it, and in the later Christian Messianism, it became the central factor."³⁴ It is to be remembered that even in the passages where a personal Messiah is foretold, he is mentioned only as the representative of the Savior--Yahweh. Yahweh is always the one who redeems the Hebrews when they become lost.³⁵

The Messiah was to be a creature of wonderful qualities. Besides his wisdom, power, and righteousness, he was called a Wonderful Counselor, Mighty God, Everlasting Father, and Prince of Peace.³⁶

A name in Hebrew expresses that which a person is, or which a person manifests. This was noted in the names of Isaiah and his sons, and in the names of the sons of Hosea. Thus the prophecies of chapter nine have great significance in calling the Messianic person "Mighty God."³⁷

D. The Messianic Hope.

Prof. McFadyen³⁸ says that the first hope of something

³⁴ Knudson, RTOT, 352.

³⁵ Emmet, "Messiah," 574.

³⁶ McFadyen, "Israel's Messianic Hope," 182.

³⁷ Davidson, OTP, 368-369.

³⁸ McFadyen, "Israel's Messianic Hope," 177.

Kneason sums up this idea of a personal Messiah by saying, "While the belief in a personal Messiah was not essential to the Messianic hope of the Israelites, it did nevertheless form an important element in it, and in the latter Christian Messianism, it became the central factor."³⁴ It is to be remembered that even in the passages where a personal Messiah is mentioned, he is mentioned only as the representative of the Davidic line. Yehosh is always the one who redeems the Hebrews when they become lost.

The Messiah was to be a creature of wonderful qualities. Besides his wisdom, power, and righteousness, he was called a wonderful counselor, Mighty God, Everlasting Father, and Prince of Peace.³⁵

A name in Hebrew signifies that which a person is, or which a person manifests. This was noted in the names of Isaiah and his sons, and in the names of the sons of Jacob. Thus the prophecies of chapter nine have great significance in calling the Messianic person "Mighty God."³⁶

I. The Messianic Hope.

Prof. McNamara³⁷ says that the first hope of something

³⁴ Kneason, *ibid.*, 222.
³⁵ Kneason, "Messianism," 272.
³⁶ McNamara, "Israel's Messianic Hope," 192.
³⁷ Davidson, *ibid.*, 222-223.
³⁸ McNamara, "Israel's Messianic Hope," 177.

better in Hebrew literary sources is found in the promise given by God to the serpent in the Garden of Eden.³⁹ Here, it was promised that there would be enmity between the serpent and the people, with the descendants of Eve continually bruising the head of the serpent. Using this story with the serpent as a symbol of evil, one can make it seem as a promise that Yahweh would be standing by to see that the Hebrews stay out in front in their battle with the evil forces of life. Perhaps, as some say, this passage is not to be taken as having any Messianic intent, but the inference is there. After making a study of Messianic prophecy, one can come to the conclusion quite easily, that Jesus is the fulfilment of such prophecy. But at the same time, it must be remembered that such fulfilment goes from Jesus back to prophecy, and not from the prophecy up to Jesus. Thus this prophecy has no direct reference, as has been thought by some at later times, to the day when Jesus brought in a new reign of righteousness upon this earth.

When we continue to think of the things for which the Hebrews were hoping, we have to refer back again to the historical events of the times. Especially is this true of the period that refers to Isaiah. The vivid memories of the reigns of Saul, David, and Solomon still lingered in the minds

³⁹ Gen. 3.15.

better in Hebrew literary sources is found in the promise given by God to the serpent in the Garden of Eden.²² Here it was promised that there would be enmity between the serpent

and the people, with the disadvantage of the continually bruising the head of the serpent. Using this story with the serpent as a symbol of evil, one can make it even as a prophecy that Yahweh would be standing by to see that the Hebrews stay out in front in their battle with the evil forces of life. Yahweh, as some say, this passage is not to be taken as having any Messianic intent, but the fulfillment is there. After making a study of Messianic prophecy, one can come to the conclusion quite easily, that Jesus is the fulfillment of such prophecy. But at the same time, it must be remembered that such fulfillment goes from Jesus back to prophecy, and not from the prophecy up to Jesus. Thus this prophecy has no direct reference, as has been thought by some at later times, to the day when Jesus brought in a new reign of righteousness upon this earth.

When we compare to think of the things for which the Hebrews were hoping, we have to refer back again to the historical events of the times. Especially is this true of the period that refers to Isaiah. The vivid memories of the return of Saul, David, and Solomon still lingered in the minds

of the people. Then when the people looked at the situation of their land at that time, they saw a people that was now divided into two kingdoms, neither of which had the glory or the honor which had belonged to the Hebrews before the kingdom split into two parts. Both kingdoms were on the downgrade, even though they were in varying degrees of prosperity. As was shown in chapter two of this paper, this very prosperity in itself brought about a disregard for the things which usually the Jews held to be the highest and best, righteousness and justice. The people not only were following the Gods of their neighbors, but they often profaned what was supposed to be Yahweh worship with the immoral rites which they had adopted from the nearby nations. Too, the law courts, which were supposed to be the upholders of justice to the poor and defenseless, were becoming places through which the rich, by bribes, could make the lot of the poor people even more miserable. Not only was the glory of their country a thing of disappointment to the people, but, as a rule, the kings did not measure up to the standard which had been set by David.

In the degradation of the nation, the people looked to the Messiah as a consolation in fulfilment of "For unto us a child is born, . . ." The point in dispute often is when and where this expectation arose. Certainly not before the

of the people. Then when the people looked at the situation of their land at that time, they saw a people that was now divided into two kingdoms, neither of which had the glory or the honor which had belonged to the Hebrews before the kingdom split into two parts. Both kingdoms were on the down-grade, even though they were in varying degrees of prosperity. As was shown in chapter two of this paper, this very prosperity in itself brought about a disaster for the things which usually the Jews held to be the highest and best, righteousness and justice. The people not only were following the gods of their neighbors, but they often profaned what was supposed to be Yahweh's worship with the immoral rites which they had adopted from the nearby nations. Too, the law courts which were supposed to be the upholders of justice to the poor and defenseless, were becoming places through which the rich, by bribe, could make the lot of the poor people even more miserable. Not only was the glory of their country a thing of disappointment to the people, but, as a rule, the kings did not measure up to the standard which had been set by David.

In the degradation of the nation, the people looked to the Messiah as a consolation in fulfillment of that hope as a child is born. . . . The point is always taken is when and where this expectation arose. Certainly not before the

rise of the kingdom. Imperfect or bad kings were necessary before the people longed for a perfect one. On the other hand, the prophecy was in full bloom by the time of Isaiah and his contemporary, Micah. The Messianic prophecy probably started shortly after the division of the kingdom and certainly by the time that the Jews were playing politics with Egypt and Assyria.⁴⁰

The great prophets in the north, Elijah and Elisha, had no such doctrine to declare; nor are there any specific predictions in Amos and Hosea.⁴¹

From the time of Solomon on, these two little nations were always in danger from their neighbors. Sometimes the attacks would come only from one of the many desert peoples who were always making forays upon their traditional enemies. Or again it might be one of the larger nations that looked upon Palestine as a good place from which to control the commercial crossroads of that day. Lods says⁴² that one of the hopes was for a new kingdom caused by a longing that the vanished glory of David might be regained. Thus it is not surprising that much of the material concerning the Messianic Kingdom seems to regard it as an earthly monarchy.⁴³ As the

⁴⁰ Davidson, OTP, 330-331.

⁴¹ Ibid., 332.

⁴² Lods, ISR, 364.

⁴³ Davidson, OTP, 220.

rise of the kingdom. Therefore of the kings were necessary before the people longed for a perfect one. On the other hand, the prophet was in full bloom by the rise of Israel and his contemporary, Micah. The Messianic prophecy probably started shortly after the division of the kingdom and certainly by the time that the Jews were playing politics with Egypt and Assyria.⁴⁰

The great prophets in the north, Elijah and Elisha, had no such doctrine to declare; nor are there any specific predictions in Amos and Hosea.⁴¹

From the time of reform on, these two little nations were always in danger from their neighbors. Sometimes the attacks would come only from one of the many distant peoples who were always making forays upon their traditional enemies. Or again it might be one of the larger nations that looked upon Palestine as a good place from which to control the commercial crossroads of that day. Isha says⁴² that one of the hopes was for a new kingdom caused by a longing that the vanished glory of David might be regained. There is no not surprising that much of the material concerning the Messianic Kingdom seems to regard it as an earthly monarchy.⁴³ In the

⁴⁰ Davidson, *OT*, 280-281.
⁴¹ *Ibid.*, 282.
⁴² *Ibid.*, 284.
⁴³ Davidson, *OT*, 280.

nation plunged closer to destruction through its own acts, and was forced closer to this destruction by the nations who were eternally closing in on Judah, the desire for this Messiah and his kingdom became greater.⁴⁴

Knudson, in his book - The Prophetic Movement in Israel, expresses the idea of the Messianic Hope in a different manner. The conception of the future which was held by the Hebrews was known as their Messianic Hope. Not all of them held to the belief that someday their troubles would be relieved by a personal Messiah. In many prophecies, the only king which was mentioned was Yahweh, their God. Thus their Messianic Hope has both a broad and a narrow meaning and contains four things, each of which may be distinguished in certain places: first, a judgment; second, a new age; third, the redemption of Israel; and fourth, a personal Messiah.⁴⁵

E. The Messianic Promises.

1. Return from Exile.

The Hebrews had received a promise in the 121st Psalm that the Lord would keep them from all evil. But many times they found themselves in deep trouble. The experience of exile was probably the worst thing that they had to experience.

⁴⁴ Noyes, GOI, 415.

⁴⁵ Knudson, PMI, 164.

action plunged us into a situation through its own acts, and was forced closer to this realization by the nations who were eternally obedient in an instant, the desire for this Messiah and his kingdom became greater.⁴⁴

Kandahar, in his book - The Prophetic Movement in Israel, examines the idea of the Messianic Hope in a different manner. The conception of the future which was held by the Hebrews was known as their Messianic Hope. Not all of them held to the belief that someday their troubles would be relieved by a personal Messiah. In many prophecies, the only king which was mentioned was Yehoshua, their God. Thus their Messianic Hope has both a broad and a narrow meaning and contains four things, each of which may be distinguished in certain places: first, a judgment; second, a new era; third, the redemption of Israel; and fourth, a personal Messiah.⁴⁵

2. The Messianic Prophecies.

1. Return from Exile.

The Hebrews had received a promise in the first Psalm that the Lord would keep them from all evil. For many times they found themselves in deep trouble. The experience of exile was probably the worst thing that they had to experience.

⁴⁴ Kjerfve, 401, 412.
⁴⁵ Kandahar, 211, 124.

They seemed to think that all of their hopes had been destroyed unless something could happen to reverse this experience. Their God had saved them in a previous captivity. Perhaps he would do it again. When their sorrow seemed greatest there arose a prophet, Deutero-Isaiah, who came forward with the message that soon they would be freed and sent back to their own country in peace.⁴⁶ And through Cyrus this came to pass.

Over in Persia, Cyrus represented himself as the chosen deliverer of Marduk. At the same time certain Hebrew prophets saw in him the chosen deliverer, not of Yahweh, but of Yahweh's people.⁴⁷

2. Transformation of Wild Beasts.

This is found in Isaiah 11.6-8 where it is said that the many kinds of wild animals will be so transformed so that they might be kept with tamed animals and they would be so tame that a child could lead them.⁴⁸

3. Destruction of War.

War had been the item in the events of the nations that had done the most to destroy the little Palestinian civilization. This warfare was one of the things which would disappear

⁴⁶ Is. 55.12.

⁴⁷ Robinson, PAP, 162.

⁴⁸ McFadyen, "Israel's Messianic Hope," 178.

They seemed to think that all of their power had been destroyed unless something could happen to reverse this experience. Their God had saved them in a previous captivity. Perhaps he would do it again. When their sorrow seemed greatest there arose a prophet, Hester-leelah, who came forward with the message that now they would be freed and sent back to their own country in peace. ⁴⁵ And through Cyrus this came to pass. Over in Persia, Cyrus represented himself as the chosen deliverer of Israel. At the same time certain Hester prophets saw in him the chosen deliverer, not of Israel, but of Yah-
weh's people. ⁴⁷

2. Transformation of Wild Beasts.

This is found in Isaiah 11, 2-8 where it is said that the many kinds of wild animals will be so transformed so that they might be kept with tame animals and they would be so tame that a child could lead them. ⁴⁸

3. Destruction of War.

War had been the item in the events of the nations that had done the most to destroy the little Palestinian civiliza-
tion. This warfare was one of the things which would disappear

⁴⁵ Is. 55:12.
⁴⁷ Esdras, 2:25, 2:68.
⁴⁸ Isaiah, "Israel's Messianic Hope," 178.

in the time to be. Being an item which was alien to the will of God, warfare is one of the things which gets much attention in prophetic thought. Both Isaiah and Micah contain prophecies against it.⁴⁹ This is a reversal of the Hebrew attitude which had glorified the spirit of war, especially after the successes of Saul and David. The prophets of this new day were living in an age in which they could see the terrible tragedies caused by nations who were continually in the business of war. As these prophets were getting a new insight into the nature of God, so they could see that this bloodshed and terror would be against any principles of love and peace that might arise. The words, "nation shall not lift up sword against nation, neither shall they learn war any more," may be an ideal thought, but when one stops to think, it would be a practical thing if mankind only had the insight to bring it into being. This was to be brought to pass by the nations bringing their disputes to Zion (Judah) where the disputes would be settled by the wisdom of the great men such as Isaiah and Jeremiah. These men were of such great wisdom that they would be able to render a decision so fair that the nations would gladly abide by the decision and war would be replaced with peace. This having come to pass, the implements of war could be transformed into the instruments of useful and peace-

⁴⁹ Is. 2.24; Micah 4.1-4.

in the time to be. Being on them which was also to the will
of God, warfare is one of the things which have much interest
in prophetic thought. Both Isaiah and Micah contain pro-
phesies against it. This is a reversal of the Hebrew at-
titude which had glorified the spirit of war, especially after
the successes of Saul and David. The prophets of this new day
were living in an age in which they could see the terrible
tragedies caused by nations who were continually in the pos-
sibility of war. As these prophets were setting a new insight
into the nature of God, so they could see that this blinded
and terror would be against any principles of love and peace
that might arise. The words, "Nations shall not lift up sword
against nation, neither shall they learn war any more," may
be an ideal thought, but when one stops to think, it would be
a practical thing if mankind only had the insight to bring it
into being. This was to be brought to pass by the nations
bringing their disputes to Zion (Jerusalem) where the disputes
would be settled by the wisdom of the great men such as Isaiah
and Jeremiah. These men were of such great wisdom that they
would be able to render a decision so fair that the nations
would gladly abide by the decision and war would be replaced
with peace. This having come to pass, the fragments of war
could be transformed into the instruments of useful and peace-

ful occupations such as plowshares and pruning hooks. The arbitrations that would bring this period into being would come when men's natures were ruled by reason and by religion rather than by passion.

4. Disappearance of Idolatry.

The nations with the exceptions of the countries of Judah and Israel were idolatrous, and many times throughout the length of their histories these two nations had slipped down to the level of idol worship. Like warfare, idolatry would be left out of the culture that would come in the new era, and this depended upon the Jews keeping true to all of the best that they knew of religion.⁵⁰ Heathen idols and altars, and everything that was either superstitious or magical would disappear. These symbols of that which was heathen would be replaced by a worship of Yahweh that truly would be based on the spirit. The Hebrews would see that such things as the Ark were only symbols upon which they had placed too great a value.

5. Forgiveness for Sin.

With the prophets placing the emphasis upon communion with God, sin was the thing which caused them the most worry and was the thing which would be the most disastrous to the new

⁵⁰ McFadyen, "Israel's Messianic Hope," 179.

The occupations such as plowshares and pruning hooks. The
 artificers that would bring this world into being would
 come when men's hearts were ruled by reason and by religion
 rather than by passion.

4. Disappearance of Idolatry.

The nations with the exceptions of the countries of China
 and Japan were idolatrous, and many times throughout the
 length of their histories these two nations had slipped down
 to the level of idol worship. The writers, idolatry would
 be laid out of the culture that would come in the new era, and
 this happened upon the Jews keeping true to all of the best
 that they knew of religion.⁵⁰ Heavens, idols and altars, and
 everything that was either superstitious or magical would dis-
 appear. These symbols of that which was heathen would be
 replaced by a worship of Jehovah that truly would be based on
 the spirit. The Hebrews would see that such things as the Ark
 were only symbols upon which they had placed too great a value.

5. Forgiveness for Sin.

With the progress placing the emphasis upon communion with
 God, sin was the thing which caused them the most worry and
 was the thing which would be the most disaster to the new

⁵⁰ Malabon, "Israel's Messianic Hope," 172.

age. But as this message was preached to the people of the exile which was thought to have been brought about by the wrath of God over the sins of the Hebrews, it is easy to see why a new method or plan of taking care of sin is necessary. Forgiveness, rather than punishment, is to be the rule of the day. There is an element besides forgiveness that enters into the situation. The love of God which will be at liberty to do great things will be bestowed upon a people who are "all righteous."⁵¹

6. Conquest of Death.

Death was another one of their enemies which would be destroyed in the new system to be.⁵² The Old Testament has little to say about the life after death, but whoever wrote Isaiah 25.8, "He hath swallowed up death forever," (out of chapters 24-27 which are quite late,) gave them a new idea and solved one of their greatest problems.

7. Exaltation of Jerusalem.

The Hebrews were one of the most patriotic of all the ancient peoples, and therefore it is quite natural that they would assign to Jerusalem, in the new era that would develop,

⁵¹ Is. 60.21.

⁵² McFadyen, "Israel's Messianic Hope," 179.

ago. But as this message was presented to the people of the exile which was thought to have been brought about by the wrath of God over the sins of the Hebrews, it is easy to see why a new method or plan of taking care of sin is necessary. Forgiveness, rather than punishment, is to be the rule of the day. There is an element besides forgiveness that enters into the situation. The love of God which will be at liberty to do great things will be bestowed upon a people who are "all righteous."⁵¹

6. Concept of Death.

Death was another one of their enemies which would be destroyed in the new system to us.⁵² The Old Testament has little to say about the life after death, but whoever wrote Isaiah 26:5, "The dead shall be raised up, they shall live," and chapters 24-27 which are called later, gave them a new idea and solved one of their greatest problems.

V. Exaltation of Jerusalem.

The Hebrews were one of the most patriotic of all the ancient peoples, and therefore it is quite natural that they would exalt Jerusalem, in the new era that would develop.

⁵¹ Is. 60:21.
⁵² Malachi, "Israel's Messianic Hope," 179.

a special place of glory and honor. Here it was where the nations would find peace through their new principle of arbitration by Judah's most learned men. However, this idea also shows the nations that had been traditional enemies throughout the centuries coming together in a spirit of unity to worship Jehovah. This idea transcends the concept that the worship had to take place at Jerusalem which is later given in the latter part of Zechariah.⁵³ But outside of this one picture of worship, nearly everything of importance that was to happen, would take place in or around Jerusalem. Here were the nations to find peace; here was to be the Lord's throne. In spite of the fact that one of the new concepts was the disapproval of symbols that did not represent the true attitude of the worship through the spirit, nevertheless, here, Jerusalem was to remain as a symbol in Jewish thought. Perhaps the attachment to that city was a limitation upon Jewish thought above which they could not rise, but it remains an important item in Hebrew life, religion, and writing, from beginning to end.

8. The New Heart.

These privileges of the new age were to be shared by all peoples. Salvation would be open to everyone. Ezekiel em-

⁵³ Zech. 14.16.

a special place of glory and honor. Here it was where the nations would find peace through their own principle of arbitration by Jewish's most learned men. However, this idea also shows the nations that had been traditional enemies through- out the centuries coming together in a spirit of unity to worship Jehovah. This idea transcends the concept that the worship had to take place at Jerusalem which is later given in the latter part of Isaiah.⁵³ But outside of this one picture of worship, nearly everything of importance that was to happen, would take place in or around Jerusalem. Here were the nations to find peace; here was to be the Lord's throne. In spite of the fact that one of the new concepts was the disappearance of symbols that did not represent the true at- titude of the worship through the spirit, nevertheless, here, Jerusalem was to remain as a symbol in Jewish thought. In spite of the attachment to that city was a limitation upon Jewish thought above which they could not rise, but it remains an important item in Hebrew life, religion, and writing, thus beginning to end.

3. The New Heart.

These privileges of the new age were to be shared by all peoples. Salvation would be open to everyone. Ezekiel an-

⁵³ Isa. 56:1-8.

phasized this.⁵⁴ After Israel came back from the exile, there were signs that she would give up all of the sinful religious practices which tended to separate the Jews from their God. Once this had taken place, God would start a process of regeneration which he alone could give. In this, he would substitute a responsive heart of flesh for the old heart of stone which was so characteristic of the Hebrews. But this is limited by a following verse which states that the people will evidence their change in heart by following the statutes and ordinances.⁵⁵ This pointed back to the Deuteronomic law which emphasized the written law rather than the law of the spirit. But without its legalistic drawback, it becomes a motto for the Messianic kingdom. The promise of a new heart and spirit became one of the most precious things that they gained at this time.

9. The Outpouring of the Spirit.

This bit of prophecy which comes from Joel tells of a time when all of the people will feel inclined and inspired to prophesy. However, in the sense in which he gave it, it was limited by a spirit of nationalism because he thought of this message as going only to the people of Judah.⁵⁶ "I will

⁵⁴ Ez. 11.19 and 36.26.

⁵⁵ Ez. 11.20.

⁵⁶ McFadyen, "Israel's Messianic Hope," 179-180.

phases of this.⁵⁴ After Israel came back from the exile, there were signs that she would give up all of the ritual religions practiced which tended to separate the Jews from their God. Once this had taken place, God would start a process of regeneration which he alone could give. In this, he would also attain a responsive heart of flesh for the old heart of stone which was so characteristic of the Hebrews. But this is limited by a following verse which states that the people will evidence their change in heart by following the statutes and ordinances.⁵⁵ This pointed back to the Deuteronomic law which emphasized the written law rather than the law of the spirit. But without the legalistic framework, it became a motto for the Messianic Kingdom. The promise of a new heart and spirit became one of the most precious things that they gained at this time.

9. The Kingdom of the Spirit.

This bit of prophecy which comes from Joel tells of a time when all of the people will feel inclined and inspired to prophesy. However, in the range in which he gave it, it was limited by a spirit of nationalism because he thought of this message as going only to the people of Israel.⁵⁶ It will

⁵⁴ Ez. 11.19 and 36.26.

⁵⁵ Ez. 11.20.

⁵⁶ "Messianic," "Israel's Messianic Hope," 179-180.

pour out my spirit upon all flesh"⁵⁷ has been expanded to a degree beyond Joel's dream.

10. The New Covenant.

One of the greatest of all these prophecies came from Jeremiah and told of the day when Jehovah would make a new covenant with the Hebrew peoples.⁵⁸ This involved a new law, but the law was to be written upon the heart. The people would obey the law because it was their desire to so do, and not because it was imposed upon them. It would be the thing that God wanted them to do, and, therefore, it would be done.⁵⁹ This, too, came to be thought of in a universal way.

F. Conclusion.

The prophets of this time were both poetic and idealistic. The greatest foe to understanding the Old Testament is the prosaic mind, which looks for definite predictions and bare, abstract dogma; and, not always finding them, is therefore unable to perceive the high spots of faith and idealism which belonged to the Old Testament prophets.⁶⁰

The Messianic conception is as broad as the various means

⁵⁷ Joel 2.28.

⁵⁸ Jer. 31.31-34.

⁵⁹ McFadyen, "Israel's Messianic Hope," 179.

⁶⁰ Davidson, OTP, 365.

your own my spirit upon all flesh.⁵⁷ has been expanded to a
 agrees beyond Joel's vision.

10. The New Covenant.

One of the greatest of all these prophecies came from
 Jeremiah and told of the day when Jehovah would make a new
 covenant with the Hebrew people.⁵⁸ This involved a new law,
 but the law was to be written upon the heart. The people
 would obey the law because it was their desire to do so, and
 not because it was imposed upon them. It would be the thing
 that God wanted them to do, and, therefore, it would be done.
 This, too, came to be thought of as a universal way.⁵⁹

11. Conclusion.

The prophets of this time were both poetic and ideal-
 istic. The greatest too to understand the Old Testament
 is the poetic mind, which looks for definite predictions and
 bare, abstract ideas; and, not always finding them, is there-
 fore unable to perceive the high spots of faith and idealism
 which belonged to the Old Testament prophets.⁶⁰
 The Messianic conception is as broad as the various means

57 Joel 2:28.
 58 Jer. 31:31-34.
 59 Hosea 2:17-18.
 60 Davidson, 277, 288.

of Jehovah's saving operations.⁶¹ In later interpretations there was much confusion over Micah's prophecy where it says that the Messiah will save his people from the Assyrian, whereas the Assyrian was gone long before the Messiah came. This passage came to be interpreted as meaning that the Assyrians were identical with any foes of Yahweh's people.⁶²

Even several of the Psalms were written from a Messianic standpoint: 2, 16, 22, 110.⁶³ Psalm 110 refers to a Messiah who would combine religious and secular lordship in his person. Psalm 2 refers to the days when the heathen will try to overthrow the Messianic reign but will not be successful.

There was a period in Hebrew history when Messianic prophecy was in the making. After the main prophecies ceased, the scattered elements were synthesized and the various conceptions were grouped about a single person.

Naturally, this prophecy, coming as it did to a people who were down and out politically, would lead a large number of political leaders, warriors, and tribal chieftans to declare themselves to be the expected Messiah. There has been quite a procession of them. It started with Theudas and Menahem, and has continued through Simon Magus, Bar Kokhba, Moses of Crete, Isaac Ben Yakub, Yudgham of Hamadan, Serenus,

⁶¹ Davidson, OTP, 325.

⁶² Ibid., 186.

⁶³ Bewer, LOT, 369-371; Davidson, OTP, 323.

of Jehovah's saving operations.⁵¹ In later interpretations there was much contention over Isaiah's prophecy where it says that the Messiah will save his people from the Assyrians, whereas the Assyrians was gone long before the Messiah came. This passage came to be interpreted as meaning that the Assyrians were identical with any race of Yahweh's people. Even several of the Psalms were written from a Messianic standpoint: 2, 16, 22, 110.⁵² Again 110 refers to a Messiah who would combine religion and secular lordship in his person. Psalm 8 refers to the days when the Messiah will try to overthrow the Messianic reign but will not be successful. There was a period in Hebrew history when Messianic prophecy was in the making. After the main prophetic ceased, the scattered elements were synthesized and the various sections were grouped about a single system. Naturally, this prophecy, seeing as it did to a people who were down and out politically, would find a large number of political leaders, warriors, and tribal chieftains to identify themselves to be the expected Messiah. There has been quite a procession of them. It started with Thaddaeus and Menashe, and has continued through Simon Maccabaeus, Bar Kochba, Moses of Cordoba, Isaac Ben Yehoshua, Yehoshua of Samaria, Baruch, and others.

⁵¹ Davidson, 67, 222.
⁵² Ibid., 122.
⁵³ Baezel, 107, 250-271; Davidson, 67, 222.

David Alroy, Abraham ben Samuel Abulafia, Nissim ben Abraham of Avila, Moses Botarel of Cisneros, Asher Lammlein, Jacob Carson, David Reubeni, Solomon Molkho, Isaac ben Solomon, Hayyim Vital Calabrese, Abraham Shalom, Shabbathai Sebi, Nehemiah Ha-Kohen, Jacob Querido, Berehiah, Miguel Cardoso, Mordecai Mokiah, Lobelev Prossnitz, and Judah Hasid, Jacob Frank and Moses Hayim Luzzatto. Quite a list! But the power of each man lasted for only a short time, fading as soon as each man's individual prophecies failed to come true.⁶⁴

⁶⁴ Hyamson, "Messiahs (Pseudo-)," 581-587.

David Alfrey, Abraham ben Samuel Abulafia, Michael ben Abraham
 of Arif, Moses Bernal of Almagro, Asher ben Meshai, Jacob
 Carmon, David Karpel, Solomon Kojko, Isaac ben Solomon,
 Nathan Vital Gulerberg, Abraham Shalom, Shabbathai Sali,
 Abraham ben-Hanan, Jacob Gersha, Peretz, Michael Gersha,
 Mordecai Hoffer, David Prossnitz, and Judah Haski, Jacob
 Frank and Moses Hayim Luzzatto. Write a list! But the power
 of each man lasted for only a short time, fading as soon as
 each man's individual prophecies failed to come true.³⁴

³⁴ Hyman, "Messianism (Pseudo-)," 281-282.

CHAPTER IV

THE MESSIANIC PROPHECIES OF ISAIAH WITH COMMENTS

It seems to me that many of the greatest scholars have chosen to say that many of Isaiah's Messianic passages in reality did not come from him because they believe that Messianic prophecy did not come into being until a later period. Even some of those who will admit that these Messianic prophecies in general do belong to Isaiah, will say that anything touching on the subject of a personal Messiah, must come from a later date. But here there is no agreement. Some of the scholars say that the idea of a personal Messiah was a late addition to the concept, and one goes on to state that it may not have arisen until about the time of Jesus or shortly before. But Dr. Knudson says that it may have had quite an early beginning, being emphasized much more in the prophetic era than in the pre-prophetic era; then more in the Christian era than in the prophetic. But he leads one to understand that certainly the idea had had its beginnings by the time that the prophetic stalwarts were doing such good work.¹ Skinner upholds this by stating that there is absolutely nothing to prevent one from believing that the idea

¹ Knudson, PMI, 169.

CHAPTER IV

THE MESSIANIC PROPHECIES OF ISRAEL WITH COMMENTS

It seems to me that many of the greatest scholars have chosen to say that many of Isaiah's Messianic passages in reality did not come from him because they believe that Messianic prophecy did not come into being until a later period. Even some of those who will admit that these Messianic prophecies in general do belong to Isaiah, will say that anything touching on the subject of a personal Messiah, must come from a later date. But here there is no agreement. Some of the scholars say that the idea of a personal Messiah was a late addition to the concept, and one goes on to state that it may not have arisen until about the time of Jesus or shortly before. But Dr. Knibb says that it may have had quite an early beginning, being emphasized much more in the prophecies are than in the pre-prophetic era; then more in the Christian era than in the prophetic. But he leads one to understand that certainly the idea had its beginning by the time that the prophetic statements were doing such good work.¹ Skinner repeats this by stating that there is absolutely nothing to prevent one from believing that the idea

¹ Knibb, *ETC.*, 199.

of a personal Messiah formed a part of the prevalent eschatology of the eighth century B. C. as well as in the sixth century B. C.²

Inasmuch as the present day school of thought, which gives more and more of the attributed work back to the prophets, does not take these Messianic prophecies away from Isaiah, I feel very much inclined after a thorough perusal of the books of the different scholars, to follow their example, and credit him with having given these prophecies. It seems that the scholars of the past generations who have torn Isaiah and certain other prophets into little bits, have done so while under the influence of their times, more than anything else. This is shown by the fact that they agree that Isaiah did not give much of this work, but they fail to agree on exactly which passages he did or did not give. Also, it is well to remember that one may credit Isaiah with some of these passages with more assurance than others. In the following material, I will designate which of the Messianic passages are open to the greatest amount of doubt.

Duhm infers that Isaiah's pictures of the Messianic kingdom come from his later years when he turned to the ideal future as a salve for the disappointments of his life.³

² Skinner, PAR, 313.

³ Skinner, BPI, xlii.

of a personal Masanih formed a part of the prevalent school-
 ury of the eighth century B. C., as well as in the sixth cen-
 tury B. C.²

Inasmuch as the present day school of thought, which
 gives more and more of the attributed work back to the pro-
 phets, does not take these Masanih prophecies away from
 Isaiah, I feel very much inclined after a thorough perusal
 of the books of the different scholars, to follow their ex-
 ample, and credit him with having given these prophecies. It
 seems that the scholars of the past generations who have torn
 Isaiah and certain other prophecies into little bits, have done
 so while under the influence of their times, more than any-
 thing else. This is shown by the fact that they agree that
 Isaiah did not give much of this work, but they fail to agree
 on exactly which passages he did or did not give. Also, it
 is well to remember that one may credit Isaiah with some of
 these passages with more assurance than others. In the fol-
 lowing material, I will designate which of the Masanih
 passages are open to the greatest amount of doubt.
 John refers that Isaiah's pictures of the Masanih King-
 dom come from his later years when he turned to the ideal
 future as a motive for the righteousness of his life.³

² Skinner, P. 2, 115.
³ Skinner, P. 1, 111.

A. Isaiah 1.26.

And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city.

This bit of prophecy follows a lament over the great moral decline of the people and rulers of Jerusalem. Using the phraseology of Hosea, Judah has become again an unloyal and an unfaithful wife.⁴ A judgment from God is about to purify the city and restore it to the former state of righteousness which it had occupied.⁵ There were to be judges who were as just as had been the judges of David's time. The connection here is the fact that one of the things which had so stirred Isaiah in his early preaching was the fact that the poor people could no longer get justice in the courts of the land. Those who had money could buy the judges, who had absolutely no scruples against the acceptance of bribes. Men who were supposed to be the safeguard of children and widows no longer felt any special obligation to fulfill those duties.⁶

Then, too, Jerusalem or Zion, was to be a Citadel of Righteousness or a faithful city. This name which she would carry would be expressive of her true nature.⁷ The time had

⁴ Gray, BOI, 34.

⁵ Binns, "Isaiah," 434.

⁶ Peake, "Isaiah," 438.

⁷ Driver, ILOT, 207; Wade, BPI, 11.

1. Israel 1.25.

and I will restore thy judges as at the first, and
the counsellors as at the beginning; afterwards
shall be called, The city of righteousness,
the faithful city.

This act of prophecy follows a lament over the great moral

decline of the people and state of Jerusalem. Using the
phraseology of Hosea, Judah has become again an unloved and
unloving wife. ⁴ Judgment is about to purify
the city and restore it to the former state of righteousness
which it had occupied. ⁵ There were to be judges who were as
just as had been the judges of David's time. The connection
here is the fact that one of the things which had so stirred
Isaiah in his early preaching was the fact that the poor peo-
ple could no longer get justice in the courts of the land.
Those who had money could buy the judges, who had absolutely
no scruples against the acceptance of bribes. Men who were
expected to be the defenders of children and widows no longer
felt any special obligation to fulfill those duties. ⁶

Then, too, Jerusalem of itself, was to be a faithful city
righteousness or faithful city. This name which she would
carry would be expressive of her true nature. ⁷ The time had

⁴ Gray, *Isaiah*, 31.
⁵ *Isaiah*, 43.
⁶ *Isaiah*, 43.
⁷ *Isaiah*, 31, 32.

come when Jehovah felt it necessary to take the judgment into his own hands. With severe discipline he would then wipe out or eliminate the incorrigible elements of the locality.⁸ The people had been extremely immoral upon many occasions, in addition to falling away from Yahweh worship to the worship of the Canaanite Gods. They had lost many of the great concepts of righteousness which had been theirs from the law and from the prophets who had preceded Isaiah. But Jehovah was to change this and through his activity, he would restore the ideal character to the people. In no case was this restoration to belong to those that had fallen or been unfaithful. It belonged only to the faithful and those that would replace the bad elements that had been destroyed.⁹

The change here mentioned deals with the restoration of former things to former high levels, and the ideal here presented is a political ideal.¹⁰

B. Isaiah 2.2-4.

And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he

⁸ Wade, BPI, 11.

⁹ Mitchell, ISA, 104.

¹⁰ Knudson, BLP, 159-160; Rogers, "Isaiah," 641.

...when Jehovah felt it necessary to take the judgment into
his own hands. With severe discipline he would then wipe out
or eliminate the in-spiritual elements of the locality. The
people had been extremely immoral upon many occasions, in
addition to falling away from Jehovah worship to the worship
of the Canaanite gods. They had lost many of the great con-
cepts of righteousness which had been theirs from the law
and from the prophets who had preached Israel. But Jehovah
was to change this and through his activity, he would restore
the ideal character to the people. In no case was this
restoration to belong to those that had fallen or been un-
faithful. It belonged only to the faithful and those that
would replace the bad elements that had been destroyed.
The change here mentioned deals with the restoration of
former things to former high ideals, and the ideal here pre-
sented is a political ideal.

5. Isaiah 5:1-5.

And it shall come to pass in the last days, that
the mountain of the Lord's house shall be estab-
lished in the top of the mountains, and shall be
exalted above the hills; and all nations shall
flow unto it. And many people shall say, and say,
Come ye, and let us go up to the mountain of the
Lord, to the house of the God of Jacob; and he

10. Knudson, Rev., 189-190; Rogers, "Isaiah," 661.
9. Mitchell, 18, 194.
8. Wade, 30, 11.

will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

This is a bit of prophecy which is practically identical with Micah 4.1ff. There is a possibility that it is original in neither place. There are several angles from which the authenticity of this passage may be viewed, and this is one passage which many scholars say does not belong to Isaiah. The possibilities are: (1) That Isaiah borrowed it from Micah. This view is held by Michaelis, Gesenius, Caspari, and Delitzsch. (2) That Micah borrowed it from Isaiah. This view is held by Duhm, Whitehouse, and Smith. (3) That both Micah and Isaiah borrowed it from some other source. This view is held by Knobel, Ewald, Dillman, Driver, Konig, Kittel. (4) That it was really written by Joel. This view is held by Credner and Hitzig. (5) That it was written by some unknown later post-exilic prophet. This view is held by Cornill, Cheyne, and Marti.¹¹

Universal peace is a feature of Messianic Prophecy. In the vision of peace here, the prophet had his eyes turned toward the future to formulate a hope for all mankind which

¹¹ Whitehouse, ISA, 98-101.

will teach us of his ways, and we will walk in
his path; for out of Zion shall go forth the
law, and the word of the Lord from Jerusalem.
and he shall judge among the nations, and shall
rebuke many people: and they shall beat their
swords into plowshares, and their spears into
pruninghooks: nation shall not lift up sword
against nation, neither shall they learn war
any more.

This is a bit of prophecy which is practically identical
with Micah 4:1-3. There is a possibility that it is original
in neither place. There are several angles from which the
authenticity of this passage may be viewed, and this is one
passage which many scholars say does not belong to Isaiah.
The possibilities are: (1) That Isaiah borrowed it from Micah.
This view is held by Michaels, Janssen, Caspari, and De-
litzsch. (2) That Micah borrowed it from Isaiah. This view
is held by Baum, Whitcomb, and Smith. (3) That both Micah
and Isaiah borrowed it from some other source. This view is
held by Rhoads, Waldo, Gilman, Driver, Konig, Kittel. (4)
That it was really written by Joel. This view is held by
Graham and Eitely. (5) That it was written by some unknown
later post-exilic prophet. This view is held by Cornill,
Thorne, and Merrill.

Universal peace is a feature of Messianic Prophecy. In
the vision of peace here, the prophet had his eyes turned
toward the future to formulate a hope for all mankind which

still expresses man's desires.¹² It shows that the only way to universal peace is the acceptance of God both as teacher and as arbitrator of disputes. It is a brilliant description of the future glory of Zion. Zion will be the center of a world wide worship of Yahweh. Here not the nation but Yahweh will be supreme. The homage of the nations to him will be spontaneous. All nations will come seeking religious instruction. They will desire not learning about sacrifices, but about God's will. Things usually settled by the sword are to be taken care of by Yahweh's just and impartial decisions. The wars will cease. There will be no bloodshed and the people will be in a position to take the implements of war and turn them into the useful implements of agricultural pursuits. So complete is this era of peace that there will no longer be any education for war.¹³

The Messiah will be here. There is little hope that this era of universal peace can come before he arrives. Then people first must be brought everywhere to accept their king. They will walk in his path, and their obedience to his will, shall bring in the era of peace and righteousness.

Zion will then be the world's religious capital. The Temple Hill will be exalted above all other mountains. There

¹² Bewer, LOT, 115.

¹³ Mitchell, ISA, 113-114.

will embrace man's desires, it shows that the only way
to universal peace is the acceptance of God both as teacher
and as arbitrator of disputes. It is a brilliant description
of the future glory of Zion. Zion will be the center of a
world wide worship of Yahweh. There will be no nation but Yahweh
will be supreme. The homage of the nations to him will be
spontaneous. All nations will come seeking religious in-
struction. They will desire not learning about sacrifices,
but about God's will. This is usually called by the word
law to be taken care of by Yahweh's just and impartial deci-
sions. The wars will cease. There will be no troubled and
the people will be in a position to take the triumphs of
war and turn them into the useful ameliorations of spiritual
prosperity. So complete is this era of peace that there will
no longer be any education for war.¹²

The Messiah will be here. There is little hope that this
era of universal peace can come before he arrives. Then pec-
ple first must be brought everywhere to accept their king.
They will walk in his path, and their obedience to his will,
shall bring in the era of peace and righteousness.

Zion will then be the world's religious capital. The
Temple will be erected above all other mountains. There

¹² Bower, loc. cit.
¹³ Mitchell, 184, 113-114.

will be no Jewish overlordship, nor any world empire. This extension of Yahweh's true religion will come not by conquest but by Israel's moral influence on the surrounding people.¹⁴ Knudson calls this "one of the most sublime passages of all scripture."¹⁵

This passage pictures the same Utopian state in both Isaiah and Micah. Cheyne insists it has no judgment such as is required before an announcement of mercy. Hawley says that this passage may have been a bit from a Jewish folklore. To the ancients, plagiarism was unknown. In using this the prophet was merely trying to show that the only security was in the trust of God.¹⁶ It is true that the passage as given in Micah has a very nice ending, picturing man with a sense of peace and security; all dwelling on their own land, and under the shade of their own vines and fig trees.

C. Isaiah 4.2-6.

In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem. When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the

¹⁴ Skinner, BPI, 15-16.

¹⁵ Knudson, BLP, 159.

¹⁶ Hawley, TOP, 92.

will be no Jewish overlordship, nor any world empire. This
extension of Yehovah's true religion will come not by conquest
but by Israel's moral influence on the surrounding people.¹⁴
Anderson calls this "one of the most sublime passages of all
scripture."¹⁵

This passage pictures the same Utopian state in both
Isaiah and Micah. Isaiah states it has no judgment such as
is required before an announcement of mercy. Isaiah says that
this passage may have been a bit from a Jewish folk-song. In
the ancient, picturesque was unknown. In using this the pro-
phet was merely trying to show that the only security was in
the favor of God.¹⁶ It is a time that the passage is given in
Micah has a very nice ending, picturing men with a sense of
peace and security: All dwelling on their own land, and under
the shade of their own vines and fig trees.

C. Isaiah 4:3-6.

In that day shall the branch of the Lord be beautiful
and glorious, and the fruit of the earth
shall be excellent and lovely for them that are
escaped of Israel. And it shall come to pass,
that as that is left in Zion, and he that remain-
eth in Jerusalem, shall be called holy, even every
one that is written among the living in Jerusalem.
When the Lord shall have washed away the filth of
the daughters of Zion, and shall have purged the

¹⁴ Skinner, Rev. 10-16.
¹⁵ Emerson, Rev. 100.
¹⁶ Hawley, Top. 92.

blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence. And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.

This passage puts an emphasis upon the holiness of the dwellers of Zion. There is quite an interest in Jerusalem. There is to be a great judgment by which Yahweh will purge Zion of all of its uncleanness, and will have washed away all of the moral filth. The prophecy of judgment mentions that a few will escape. This is expressive of Isaiah's doctrine of the remnant.¹⁷ The judgment comes to those who are possessed of a foolish pride. This remnant which has escaped the judgment will face a brighter future for their land will be luxuriant and they will again know plenty. The hope of the people rises because they know that now he will protect them for all manner of misfortunes and disasters. Those who have survived will be called Holy--a term which is expressive of Isaiah's idea of righteousness.¹⁸

There is a promise of luxuriant vegetation. Both Peake and Rogers say that the word branch in the first line does not refer to the Messiah but to the Messianic age. Branch is to

¹⁷ Knudson, BLP, 156.

¹⁸ Wade, BPI, 27.

blood of Jerusalem from the altar thereof by the
 spirit of judgment, and by the spirit of burning.
 And the Lord will create upon every dwelling place
 of mount Zion, and upon her assemblies, a cloud
 and smoke by day; and the shining of a flaming fire
 by night: for upon all the glory shall be a defense.
 And there shall be a tabernacle for a shadow in
 the daytime from the heat, and for a place of re-
 fuge, and for a covert from storm and from rain.

This passage puts an emphasis upon the holiness of the
 dwelling of Zion. There is also an interest in Jerusalem.
 There is to be a great judgment by which Israel will purge
 Zion of all of its uncleanness, and will have washed away all
 of the moral filth. The prophecy of judgment mentions that
 a few will escape. This is expressive of Isaiah's doctrine
 of the remnant.¹⁷ The judgment comes to those who are pos-
 sessed of a Jewish pride. This remnant which has escaped
 the judgment will face a brighter future for their land will
 be inviolent and they will again know glory. The hope of
 the people rises because they know that now he will protect
 them for all manner of misfortune and disaster. Those who
 have survived will be called Holy--a term which is expressive
 of Israel's idea of righteousness.¹⁸

There is a promise of luxuriant vegetation. Both Isaiah
 and Rogers say that the wild branch in the first line does not
 refer to the Messiah but to the Messianic age. Branch is to

¹⁷ Emerson, III, 150.
¹⁸ Wace, III, 27.

be translated "shoot" or "sprout" and refers to the vegetation, paralleling the "fruit of the earth."

His presence is to be known by a cloud by day and a pillar of fire by night. The imagery is here derived from the wilderness wanderings. He will protect his people whom he has saved from the heat and from the storms. This may be taken to mean moral and spiritual storms as well as from the natural elements. The other nations will see these things and Jewish lands will be glorious in the eyes of those lands.

D. Isaiah 7.10-17.

Moreover the Lord spake again unto Ahaz, saying, Ask thee a sign of the Lord thy God; ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the Lord. And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign; Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings. The Lord shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that Ephraim departed from Judah; even the king of Assyria.

There is a great deal of controversy as to whether or not this is a Messianic prophecy. For centuries, it was believed to be of a Messianic nature, but few now consider it to be so. For instance, the material concerns a sign which was

offered to Ahaz. It may be taken for granted that Isaiah thought of it as being given as proof in the eyes of Ahaz. Therefore, it would have to happen in the times of Ahaz. The trouble has all come from the fact that scholars for so long a time considered this to be an actual prophecy foretelling the coming of Jesus. But if this was to be considered as foretelling the coming of Jesus, then the prophet Isaiah missed his mark by 730 years. It is the Book of Matthew which has caused this trouble because Matthew went back to this prophecy when he was writing his material on the birth of Jesus.

Ahaz had been faltering for some time in keeping his policies up to a certain level. Isaiah was attempting to keep Ahaz away from the Assyrians. But when he was offered this sign, he declined to accept it because he did not want to tempt the Lord. Probably this was only an excuse for not abandoning a course upon which he had already decided. Isaiah issued the prophecy anyway, saying that a child would be born and before the child had reached the age where he could distinguish between good and evil, disaster would have overtaken Syria and Ephraim. The prophecy says in the words that we have it today.. "And a virgin shall conceive . . ." Christian interpreters have seen in these verses and in Matthew 1.23 the assertion that Jesus was conceived by the Holy Ghost and

offered to Adam. It may be taken for granted that Jewish thought of it as being given as proof in the eyes of Adam. Therefore, it would have to happen in the vision of Adam. The trouble has all come from the fact that nowhere for so long a time considered this to be an actual prophecy foretelling the coming of Jesus. But in this way to be considered as foretelling the coming of Jesus, when the prophet Isaiah signed his work by 100 years. It is the book of Matthew which has caused this trouble because Matthew went back to this prophecy when he was writing his material on the birth of Jesus.

Adam had been waiting for some time in keeping his position up to a certain level. Isaiah was attempting to keep Adam away from the abyss. But when he was offered this sign, he decided to accept it because he did not want to tempt the Lord. Probably this was only an excuse for not abandoning a course upon which he had already embarked. Isaiah issued the prophecy anyway, saying that a child would be born and before the child had reached the age when he would distinguish between good and evil, his father would have overtaken Syria and Ephraim. The prophecy says in the words that we have in today's "and a virgin shall conceive . . ." Christian interpreters have seen in these verses and in Matthew 1:23 the assertion that Jesus was conceived by the Holy Ghost and

born of the Virgin Mary.¹⁹ Among the Jews this has never been connected with the Messiah. Jewish theologians and interpreters have insisted that Isaiah here predicts a birth due to ordinary human intercourse which is about to take place in the normal manner.

The interesting part of this prophecy rests upon the difference in meaning of two words--Almah and Bethulah. In the earliest Hebrew sources that we have, the word Almah is used. It neither asserts virginity, nor implies the lack of it. The word means a young woman; a young woman of marriageable age; a young unmarried woman; a young adult woman.²⁰ Lods says that the word means a young nubile woman whether married or not.²¹ Thus it might imply virginity but not necessarily so. However, if the emphasis had been on the virginity, the Hebrew prophets had a perfectly good word at their disposal which would have been used. This is the word Bethulah which definitely means virgin.

When the LXX was written, the translators used the word Parthenos which means virgin, but there is no evidence that any significance was attached to this prophecy previous to the birth of Jesus. There was another Greek version which appeared which used here the word neanis which is to be

¹⁹ Gray, BOI, 122.

²⁰ Davidson, OTP, 361.

²¹ Lods, ISR, 104.

born of the Virgin Mary.¹⁹ Among the Jews this has never been connected with the Messiah. Jewish theologians and interpreters have realized that Israel has produced a birth not to ordinary human intercourse which is about to take place in the normal manner.

The interesting part of this prophecy rests upon the difference in meaning of two words--almah and betulah. In the earliest Hebrew sources that we have, the word almah is used. It neither asserts virginity, nor implies the lack of it. The word means a young woman; a young woman of marriageable age; a young unmarried woman; a young adult woman.²⁰ Lods says that the word means a young noble woman whether married or not.²¹ Thus it might imply virginity and not necessarily so. However, if the emphasis had been on the virginity, the Hebrew prophets had a perfectly good word at their disposal which would have been used. This is the word betulah which definitely means virgin.

When the LXX was written, the translators used the word parthenos which means virgin, but there is no evidence that any significance was attached to this prophecy previous to the birth of Jesus. There was another Greek version which suggested which used here the word neanis which is to be

¹⁹ Gray, 301, 123.
²⁰ Davidson, 67, 251.
²¹ Lods, 127, 196.

translated virgin.²² But in the original, there is no evidence that the passage should read anyway but "And a young woman shall conceive . . ."

Critics insist that the doctrine of virgin birth of the Christian church is based on this passage. Binns²³ suggests that perhaps our Lord was born of a virgin and he, coming centuries later, just happens to fill the prophecy.

Too, there is much difference of opinion over the place where it says that "butter (or curds) and honey will he eat." This in the past has been taken to mean that this new born child would be living on very simple fare such as the people would be forced to use when this period of privation came. Both Wade and Binns say²⁴ that for a people who live near the desert, these foods are used as a sign of plenty rather than as a sign of privation.

The child's name is to be Immanuel meaning "God is with us." This name was given by Isaiah to show the mother's trust in Yahweh and it received a new meaning in the birth of our Lord. The word in itself would not suggest the incarnation.²⁵ This Immanuel was, according to Rogers,²⁶ a personal Messiah and here we find his first appearance in prophecy. True,

²² Wade, BPI, 48-49.

²³ Binns, "Isaiah," 439.

²⁴ Binns, "Isaiah," 439; Wade, BPI, 48-49.

²⁵ Binns, "Isaiah," 439.

²⁶ Rogers, "Isaiah," 644.

translated virgin.²³ But in the original, there is no evidence

that the passage should read anyway but "and a young woman

shall conceive . . ."

Christians insist that the doctrine of virgin birth of the

Christian church is based on this passage. Bins²⁴ suggests

that perhaps our Lord was born of a virgin and he, coming

centuries later, just happens to fill the prophecy.

Too, there is much difference of opinion over the place

where it says that "silver for ounces) and money will be set."

This in the past has been taken to mean that this new born

child would be living on very simple fare such as the people

would be forced to use when this period of privation came.

Both Wede and Bins²⁵ say that for a people who live near the

desert, these foods are used as a sign of plenty rather than

as a sign of privation.

The child's name is to be Emmanuel meaning "God is with

us." This name was given by Isaiah to show the mother's trust

in Yahweh and it received a new meaning in the light of our

Lord. The word in itself would not suggest the translation.²⁶

This Emmanuel was, according to Rogers,²⁷ a personal Messiah

and here we find his first appearance in prophecy. "and

²³ Wede, 571, 48-49.
²⁴ Bins, "Isaiah," 433.
²⁵ Bins, "Isaiah," 433; Wede, 571, 48-49.
²⁶ Bins, "Isaiah," 433.
²⁷ Rogers, "Isaiah," 344.

Isaiah's chronology of his appearance was wrong but all prophets are frequently wrong on the matter of dates. Undoubtedly, if Isaiah was thinking of a deliverer, he expected that this deliverer would appear at the same time as the Assyrian invaders.

There has been a great deal of interest among the commentators as to whether or not Isaiah had some particular woman in view when he made this prophecy. Some have thought that perhaps he was speaking of his own wife, or of the wife of Ahaz. The reason for this is that in using the word almah here, he also uses the definite article ha. Thus, ha almah has led some to believe that this referred to some woman who was well known in the community; or that it referred to a woman who occupied a place in an old Hebrew tradition from which this passage may be taken. At any rate, no one can deny that Isaiah used the definite article at this point. Peake thinks that he had no particular woman in view and that Immanuel was a name that any mother might give her son in such a day or age.²⁷ It has been suggested that as Isaiah was giving this prophecy to Ahaz, a pregnant young woman passed down the street by them, but this would be quite contrary to the delicate Oriental manner of procedure. Then Davidson suggests that perhaps here the young woman and her child are

²⁷ Peake, "Isaiah," 442.

Isaiah's chronology of his acquaintance was wrong but all pro-
 phets are frequently wrong on the matter of dates. Undoubtedly
 it is likely that he was thinking of a deliverer, he expected that this
 deliverer would appear at the same time as the Assyrian in-
 vaders.

There has been a great deal of interest among the com-
 munitarian as to whether or not Isaiah had some particular
 woman in view when he made this prophecy. Some have thought
 that perhaps he was speaking of his own wife, or of the wife
 of Ahaz. The reason for this is that in using the word
almah here, he also uses the definite article ha. Thus,
ha almah has led some to believe that this referred to some
 woman who was well known in the community; or that it referred
 to a woman who occupied a place in an old Hebrew tradition
 from which this passage may be taken. At any rate, no one can
 deny that Isaiah used the definite article at this point.
 Some think that he had no particular woman in view and that
 Immanuel was a name that any mother might give her son in such
 a case or also.²⁷ It has been suggested that as Isaiah was
 giving this prophecy to Ahaz, a pregnant young woman passed
 down the street by them, but this would be quite contrary to
 the delicate Oriental manner of procedure. When Davidson
 suggests that perhaps here the young woman and her child are

²⁷ See, "Isaiah," 412.

only hypothetical persons used by Isaiah for the sign to Ahaz.²⁸

This is one of the most interesting and most commented upon bits of Messianic prophecy that we have.

E. Isaiah 9.1-7.

Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphthali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations. The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. Thou hast multiplied the nation, and not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil. For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian. For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.

The poem, for such was its original form, is concerned with a great rejoicing because there has been a sudden change in fortune. The power of the oppressor has been broken.

²⁸ Davidson, OTP, 357.

only hypothetical persons used by Isaiah for the sake of illustration.

This is one of the most interesting and most commented

upon bits of Hebraistic idiom that we have.

3. Isaiah 9:1-7.

Nevertheless the darkness shall not be such as was
in her vexation, when at the first he lightly af-
flicted the land of Zebulun and the land of Naphtali,
and afterwards all more grievously afflicted
her by the way of the sea, beyond Jordan, in
Galilee of the nations. The people that walked
in darkness have seen a great light: they that
dwelt in the land of the shadow of death, upon
them hath the light shined. Their heart multiplied
the nation, and not increased the joy: they joy
before thee according to the joy in harvest, and
as men rejoice when they divide the spoil. For
their yoke hath broken the yoke of his burden, and the
staff of his oppressor, the rod of his oppressor,
as in the day of Midian. For every battle of
the warrior is with wonted noise, and here-
unto is likened; and this shall be with burning
and level of fire. For unto us a child is born,
and unto us a son is given; and the government shall
be upon his shoulder: and his name shall be called
Wonderful, Counsellor, The mighty God, The ever-
lasting Father, The Prince of Peace. Of the in-
crease of his government and peace there shall
be no end, upon the throne of David, and upon his
kingdom, to order it, and to establish it with
judgment and with justice from henceforth even
for ever. The zeal of the Lord of hosts will
perform this.

The poem, for such was its original form, is concerned
with a great rejoicing because there has been a sudden change
in fortune. The yoke of the oppressor has been broken.

The people that formerly walked in darkness, a reference to the degraded condition of Judah, are no longer doing so. There remains a remnant of righteous people who have seen a great light. This return to the ways of Yahweh has brought about the great exaltation and rejoicing. No longer will the people of Zion have to suffer under and pay tribute to foreign powers. In verse 4 the reference to "the yoke of his burden, and the staff of his shoulder" speaks of the burden of tribute and the staff for punishment which the Hebrews had known from the hands of their oppressors.²⁹ When these military powers have been destroyed, a child is to be born who will usher in a new era. Three of the scholars make specific comments upon this phrase, "for unto us a child is born." Wade says that the tense used here is "prophetic perfect,"³⁰ in other words, still in the future. Gray also thinks that if Isaiah were looking to a future king he, in all probability, would have described him as he is here described.³¹ Binns takes hold of the verb "is" and intimates that in the prophecy the child is already born. The qualities of this child fill the prophets with ecstasy. This child will sit upon the throne of David. He will have great insight as a statesman, be a Mighty God who through his valor as a divine warrior will

²⁹

³⁰ Wade, BPI, 65.

³¹ Gray, BOI, 167.

The people that formerly walked in darkness, a reference to
 the forsaken condition of Israel, are no longer doing so. There
 remains a remnant of righteous people who have seen a great
 light. This refers to the ways of Yahweh that brought about
 the great salvation and rejoicing. No longer will the peo-
 ple of Zion have to suffer under any yoke or tribute to foreign
 powers. In verse 4 the reference to "the yoke of his burden,
 and the staff of his shoulder" speaks of the burden of tribute
 and the staff for punishment which the Hebrews had known from
 the hands of their oppressors.²⁹ When these military powers
 have been destroyed, a child is to born who will usher in a
 new era. Three of the scholars make special reference upon
 this phrase, "For unto us a child is born." We note that
 the same word here is "prophecy" given.³⁰ In other words,
 a child is to be born. They also think that it is likely
 looking to a future king he, in all probability, would have
 been named as he is here described.³¹ Since Jesus held of
 the verse "is" and intimation that in the present the child
 is already born. The qualities of this child fill the pro-
 phets with ecstasy. This child will sit upon the throne of
 David. He will have great insight as a statesman, be a
 mighty one who through his valor as a divine warrior will

defend his people from all evils, have a power which will enable him to keep his enemies in subjection, and his care for his people as a loving father, will never come to an end.³² The emphasis in this section is upon "child" and "son" rather than upon "unto us."³³ In verse 6 where it says "and the government shall be upon his shoulder" it refers to the place where rulers and men of high position wore the insignia of their authority.³⁴

Ahaz, in his rule, has been as weak as he has been unwise. This new king will not only free his people but also will establish them in an exalted and enduring position on the earth.³⁵ In verse 7 the word "forever" refers to the permanency of the new kingdom and dynasty.

F. Isaiah 11.1-9.

And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite

³² Binns, "Isaiah," 440-441.

³³ Peake, "Isaiah," 443.

³⁴ Wade, BPI, 65.

³⁵ Mitchell, ISA, 207ff.

Heard his people from all sides, have a power which will
enable him to keep his enemies in subjection, and his care for
his people as a loving father, will never come to an end.⁸²
The emphasis in this section is upon "child" and "son" rather
than upon "race" etc.⁸³ In verse 5 where it says "and the
government shall be upon his shoulders" it refers to the place
where rulers and men of high position were the inmates of
their authority.⁸⁴
Then, in his wife, has been as weak as he has been un-
wise. This new king will not only free his people but also
will establish them in an exalted and enduring position on
the earth.⁸⁵ In verse 7 the word "forever" refers to the
permanency of the new kingdom and dynasty.

F. Isaiah 11.1-9.

and there shall come forth a rod out of the stem
of Jesse, and a Branch shall grow out of his
root: And the spirit of the Lord shall rest
upon him, the spirit of wisdom and understand-
ing, the spirit of counsel and might, the spirit
of knowledge and of the fear of the Lord; and
shall make him of quick understanding in the fear
of the Lord: and he shall not judge after the
sight of his eyes, neither approve after the
hearing of his ears: but with righteousness
shall he judge the poor, and approve with equity
for the meek of the earth: and he shall smite

82 Strong, "Isaiah," 440-441.
83 "Isaiah," 443.
84 "Isaiah," 443.
85 Mitchell, 121, 207ff.

the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

This prophecy is closely allied with Isaiah 9.1-7 and is definitely national in spirit. The old Davidic line had become quite decadent but had not as yet been completely overthrown. A new leader, an inspired king also of the Davidic line, will come as a new shoot or sprout and will restore it to its original power and vigor.³⁶ Cheyne is able to draw from this reference to Jesse, the fact that the new Messiah will come from humble parentage, as had David.³⁷

One of the main items of this prophecy concerns itself with the attributes of the new Messiah. All of these attributes come from Yahweh who bestows his spirit upon the new Messiah in a six-fold manifestation. These six pair themselves off into three groups. The first two attributes are wisdom and understanding which equal a moral and intellectual

³⁶ Mitchell, ISA, 242.

³⁷ Cheyne, POI, 75.

the earth with the rod of his mouth, and with the
breath of his lips shall he blow the wicked, and
righteousness shall be the glory of his name.
and faithfulness the glory of his name. The
wolf also shall dwell with the lamb, and the lion
shall lie down with the kid; and the calf
and the young lion and the fattening together; and
a little child shall lead them. And the cow and
the bear shall feed; their young ones shall lie
down together; and the lion shall eat straw like
the ox. And the sucking child shall play on the
hole of the asp, and the weaned child shall put
his hand on the cockatrice' den. They shall not
hurt nor destroy in all my holy mountain: for
the earth shall be full of the knowledge of the
Lord, as the waters cover the sea.

This prophecy is already allied with Isaiah 9:1-7 and is
definitely national in spirit. The old Davidic line had be-
come quite decadent but had not as yet been completely over-
thrown. A new leader, an inspired King like the Davidic
line, will come as a new shoot of adamant and will restore it
to its original power and vigor. ²⁶ Change is sure to draw
from this reference to David, the fact that the new Messiah
will come from Davidic lineage, as had David. ²⁷
One of the main themes of this prophecy concerns itself
with the attributes of the new Messiah. All of these at-
tributes come from Yehosh who bestows his name upon the new
Messiah in a six-fold manifestation. These six gifts then
selves off into three groups. The first two attributes are
wisdom and understanding which again a moral and intellectual

²⁶ Isaiah, 1:1, 2:2.
²⁷ Isaiah, 1:1, 2:2.

clearness of perception. Here the Messiah has the qualities which had been found in Moses. The next two attributes are counsel and might which are qualities necessary for a noble ruler. Here are the characteristics that had been found in certain practical men such as Gideon, Saul, and David. The last two attributes are knowledge and the fear of Yahweh which the Messiah will combine with a will to act according to these qualities. It is this third set of attributes that is unique in the Messiah. Apparently they were to be found in no other known person of Hebrew history.³⁸

The passage goes on to describe the new Messiah's work. He will help the lowly people who have been poorly treated and will punish those who have been violent. In judging his nation, he will not judge through the knowledge of his eyes and ears, but rather through the knowledge of the righteousness of God.³⁹ With the attributes described above, he will inaugurate a new reign of peace and justice, the benefits of which will extend over into the animal world. The nature of the wild animals will be changed, but they are not to be destroyed.⁴⁰ So influential will be the Messiah's reign of peace that a lamb could dwell with a wolf, a kid with a leopard, a calf with a lion, a cow with a bear, and children will

³⁸ Binns, "Isaiah," 442; Cheyne, POI, 75.

³⁹ Peake, "Isaiah," 444.

⁴⁰ Rogers, "Isaiah," 646.

element of recognition. Here the Hebrew has the qualities which had been found in Moses. The next two attributes are connected and might which are qualified necessary for a noble ruler. Here are the characteristics that had been found in certain practical men such as Gideon, Sam, and David. The last two attributes are knowledge and the fear of Yahweh which the Hebrew will combine with a will to act according to these qualities. In this third set of attributes that is missing in the Hebrew. Apparently they were to be found in no other known person of Hebrew history.³⁸

The passage goes on to describe the new Hebrew's work. He will help the needy people who have been poorly treated and will punish those who have been violent. In judging his nation, he will not judge through the knowledge of his eyes and ears, but rather through the knowledge of the righteous-ness of God.³⁹ With the attributes described above, he will inaugurate a new type of peace and justice, the peace of which will extend over into the animal world. The nature of the wild animals will be changed, but they are not to be destroyed.⁴⁰ An influential will be the Hebrew's reign of

peace that a lamb shall dwell with a wolf, a kid with a lion, a calf with a lion, a cow with a bear, and children will

³⁸ Verse, "Hebrew," 442; Chapter, 101, 75.
³⁹ Verse, "Hebrew," 444.
⁴⁰ Verse, "Hebrew," 445.

be able to play with perfect safety around the dens of asps and adders. There is nothing impossible about the animals used in this description, since all of them were at one time or another known to Palestine. According to Mitchell leopards may still be found there occasionally; lions were known to be in that vicinity up to the twelfth century; and bears may still be seen, although they are now rare. A great portion of the country being hilly and rocky, snakes of several varieties are seen frequently.⁴¹

Hawley, in his book The Teachings of the Prophets, sums up the prophecy in the following manner: Instead of describing the Messiah as a warrior, here the concept is moralized. Its quality centers around holiness. The man judges righteously and in a reverence of God. Instead of being described as clad in armor and being armed to the teeth, he is clad in righteousness and faith, and his sword is replaced by his word. Innocency, meekness, and gentleness will rule. Reason here is valued above the mailed fist.⁴²

G. Isaiah 11.10-16.

And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that

⁴¹ Mitchell, ISA, 242ff.

⁴² Hawley, TOP, 95.

be able to stay with perfect safety around the same of men
and women. There is nothing impossible about the subject
need in this description, since all of these years of one time
or another known to Palestine. According to Mitchell Jacobson
may still be found there occasionally; there were known to
be in that vicinity up to the twelfth century; and there may
still be seen, although they are now rare. A great portion
of the country near hills and rocky, trunks of oaks

varieties are seen frequently.

Now, in his book The Testimony of the Prophecy, sums
up the prophecy in the following manner: "Test of descrip-
ing the Messiah as a warrior, here the concept is realized.
The quality concerns around himself. The man Jesus Christ
himself and in a reverence of God. Instead of being described
as died in agony and being raised to the death, he is also in
righteousness and faith, and his word is replaced by his
word. Unconscious, movement, and gentleness will also. Reason

here is valued above the other things.

G. Latham 11.10.12.

and in that day there shall be a root of Jesse,
which shall stand for an ensign of the people;
to it shall the Gentiles seek: and his rest shall
be glorious, and it shall come to pass in that

day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod. And there shall be an highway for the remnant of his people, which shall be left, from Assyria: like as it was to Israel in the day that he came up out of the land of Egypt.

There is a great deal of controversy as to whether or not this material belongs to Isaiah. There is a possibility that this passage may be post-exilic and would therefore refer to the period which comes after 586 B. C.

Here the Hebrew peoples are pictured as being captive in many lands. The promise is given that Yahweh will soon restore the exiles to his favor and they will be allowed to return to their native land. Mention is made that the Hebrew peoples are captive in Elam and many other places. A question has been raised as to how this was possible when, during Isaiah's lifetime, the only captivity which took place was an

Assyrian captivity for the northern kingdom. It is to be remembered that it was an Assyrian policy to take captive peoples and transplant them into other portions of the kingdom. It is thought that the nations or localities mentioned here did not actually hold the Hebrews as captives but are the places where the Israelites had been transplanted. Also, some have questioned the use of the phrase "the second time" because they felt that no second captivity had taken place unless this refers to a much later post-exilic period. Cheyne, as well as several others, infers that the first captivity goes back to the days of the Hebrew exile.⁴³ Therefore, there is no need to make this a post-exilic non-Isaianic prophecy on account of this phrase. Once Yahweh gathers his righteous remnant back to their homeland, the enmity and internal strife will cease. Israel and Judah will form an alliance and go after their promised land. They will fall upon their warring neighbors and reestablish the boundaries of David's kingdom.⁴⁴

Then the Messiah will dwell in a splendid place and the different nations will gather before him to receive divine revelation. Yahweh will punish the lands that have held his people captive. He will dry up the tongue of the Red Sea

⁴³ Cheyne, POI, 78ff.

⁴⁴ Binns, "Isaiah," 443; Mitchell, ISA, 249ff.

Assyrian captivity for the northern kingdom. It is to be remembered that it was an Assyrian policy to take captive peoples and transplant them into other portions of the kingdom. It is thought that the nations or localities mentioned here did not actually hold the Hebrews as captives but are the places where the Israelites had been transplanted. Also, some have questioned the use of the phrase "the second time" because they felt that no second captivity had taken place unless this refers to a much later post-exilic period. Obayne, as well as several others, infer that the first captivity goes back to the date of the Hebrew exile.⁴³ Therefore, there is no need to make this a post-exilic non-Testament prophecy on account of this phrase. Some Yahweh Godhood his righteous servant back to their homeland, the unity and internal strife will cease. Israel and Judah will form an alliance and so enter their promised land. They will tell upon their waiting nations and transplanted the boundaries of David's kingdom.⁴⁴

Then the Israelites will dwell in a splendid place and the different nations will gather before him to receive divine revelation. Yahweh will punish the lands that have held his people captive. He will lay up the kingdoms of the East Sea

⁴³ Obayne, *Vol. 1*, 1917.
⁴⁴ *Isaiah*, 44:26; *Micah*, 1:10, 14:17.

(the Gulf of Suez), and will so scorch the Euphrates River so that it will be split into seven streams. Then the children will be able to return home from Assyria as they had from Egypt.⁴⁵

H. Isaiah 16.4b-5.

For the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land. And in mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, judging, and seeking the judgment, and hasting righteousness.

This is a picture of Judah in the Messianic age. Just previous to this the Moabites have promised submission to the Davidic line for the kindness which has been exhibited. The extortioners and oppressors are gone; enemies and wars no longer trouble the land. Through the loving-kindness and fidelity of Yahweh the throne of David has been reestablished. The new king is just and righteous, kind and faithful. Whitehouse says that faithfulness should be substituted in place of the word "truth," such a substitution making a glowing appeal to the Davidic throne and its ethical glory.⁴⁶

⁴⁵ Peake, "Isaiah," 444ff.

⁴⁶ Whitehouse, ISA, 212.

(the Gulf of Persia), and will be across the Euphrates River so that it will be split into seven streams. Then the children will be able to return home from Assyria as they had from

Expt. 45

H. Isaiah 45:1-5.

For the extortioner is at an end, the spoiler
ceased, the oppressors are scattered out of the
land, and no more shall the nations be oppres-
sioned: and he shall sit upon it in truth in the
habitation of David, thy king, and seeing the
fortification, and having righteousness.

This is a picture of Isaiah in the Messianic age. Last

previous to this the Messianic have pressed against the
the Davidic line for the kingdom which has been exhibited.
The extortioners and oppressors are gone; enemies and wars
no longer trouble the land. Through the loving-kindness and
liberty of Jehovah the throne of David has been reestablished.
The new king is just and righteous, kind and faithful.

Whithouse says that Isaiah should be understood in
mind of the word "truth," such a substitution making a flow-
ing appeal to the Davidic throne and its ethical glory.⁴⁵

⁴⁵ Isa. 45:1-5.
⁴⁶ Whithouse, 13, 212.

I. Isaiah 17.7-8.

At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel. And he shall not look to the altars, the work of his hands, neither shall respect that which his fingers have made, either the groves, or the images.

This prophecy contains a universal outlook. A remnant of the people will escape the impending judgment and those who escape will be spiritually transformed so that they recognize Yahweh as the soul source of their strength.⁴⁷ Yahweh will be worshipped with trust and veneration. When this takes place the Hebrews will be united and there will be no distinctions between north and south, Israel and Judah.⁴⁸

Ever since the Hebrew returned from the land of Egypt into Canaan, they had repeatedly fallen into the idolatrous rites of Baal worship. Many of the Hebrews had heathen altars and gods in their homes. These were also found in the sanctuaries which they attended. They used obelisks in honor of the sun gods; asherim or wooden poles which were set up near Canaanite altars; and idols dedicated to the goddess of fertility.⁴⁹ These idolatrous properties were made by hand, many of them by supposedly true Hebrew people. When this new Messianic era comes into being, the people of Yahweh will

⁴⁷ Driver, ILOT, 214.

⁴⁸ Cheyne, POI, 93.

⁴⁹ Binns, "Isaiah," 446; Rogers, "Isaiah," 647; Wade, BPI, 117

1. Isaiah 17:7-8.

As that they shall have regard to the Holy One of Israel, and he shall not look to the altar, nor work at his hands, neither shall respect that which his fingers have made, either the groves, or the images.

This prophecy contains a universal outlook. A remnant of the people will escape the impending judgment and those who escape will be spiritually transformed so that they recognize Yahweh as the only source of their strength.⁴⁷ Yahweh will be worshipped with trust and veneration. When this takes place the Hebrews will be united and there will be no divisions between north and south, Israel and Judah.⁴⁸

Over time the Hebrew returned from the land of Egypt into Canaan. They had repeatedly fallen into the idolatrous rites of local worship. Many of the Hebrews had learned silver and gold in their hands. There were also found in houses carved images which they attended. They used obelisks in honor of the sun gods; anathem or wooden poles which were set up near Canaanite altars; and idols dedicated to the goddesses of fertility.⁴⁹ These idolatrous practices were made by hand. Many of them by supposedly true Hebrew people. When this new Messiah is come into being, the people of Yahweh will

⁴⁷ Isaiah, 17:7, 8.
⁴⁸ Isaiah, 17:9.
⁴⁹ Isaiah, "Isaiah," 44:1, 45:1, 46:1, 47:1, 48:1, 49:1, 50:1, 51:1, 52:1, 53:1, 54:1, 55:1, 56:1, 57:1, 58:1, 59:1, 60:1, 61:1, 62:1, 63:1, 64:1, 65:1, 66:1, 67:1, 68:1, 69:1, 70:1, 71:1, 72:1, 73:1, 74:1, 75:1, 76:1, 77:1, 78:1, 79:1, 80:1, 81:1, 82:1, 83:1, 84:1, 85:1, 86:1, 87:1, 88:1, 89:1, 90:1, 91:1, 92:1, 93:1, 94:1, 95:1, 96:1, 97:1, 98:1, 99:1, 100:1.

forget all about their hand-made gods and will look to Yahweh their Maker for his truth and righteousness.⁵⁰

J. Isaiah 19.16-25.

In that day shall Egypt be like unto women: and it shall be afraid and fear because of the shaking of the hand of the Lord of hosts, which he shaketh over it. And the land of Judah shall be a terror unto Egypt, every one that maketh mention thereof shall be afraid in himself, because of the counsel of the Lord of hosts, which he hath determined against it. In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the Lord of hosts; one shall be called, The city of destruction. In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt: for they shall cry unto the Lord because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them. And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord, and perform it. And the Lord shall smite Egypt: he shall smite and heal it: and they shall return even to the Lord, and he shall be intreated of them, and shall heal them. In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptians into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: Whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.

Several of the scholars seem to think that this prophecy

⁵⁰ Peake, "Isaiah," 448.

forget all about their hand-made gods and will look to Jehovah
their Maker for his truth and righteousness. 50

3. Isaiah 18, 19-25.

In that day shall Egypt be like unto women: and
it shall be afraid and fear because of the shaking
of the earth of the Lord of hosts, which he shall
over it. And the land of Judah shall be a terror
unto Egypt, every one that shall mention there-
of shall be afraid in himself, because of the
counsel of the Lord of hosts, which he hath de-
termined against it. In that day shall five cities
in the land of Egypt speak the language of Canaan,
and swear to the Lord of hosts; one shall be
called, The city of destruction. In that day
shall there be an altar to the Lord in the midst
of the land of Egypt, and a pillar at the border
thereof to the Lord, and it shall be for a sign
and for a witness unto the Lord of hosts in the
land of Egypt: for they shall say, When the Lord
brought us of the oppressors, and he shall send them
a saviour, and a great one, and he shall deliver
them: and the Lord shall be known to Egypt, and
the Egyptians shall know the Lord in that day, and
shall be sacrificed and offered; yea, they shall
sow a vine into the land, and get wine it. And the
Lord shall water Egypt: he shall make and heel
it; and they shall return even to the Lord, and
he shall be merciful to them, and shall heal
them. In that day shall there be a highway out
of Egypt to Assyria, and the Assyrians shall come
into Egypt, and the Egyptians into Assyria, and
the Assyrians shall have with the Egyptians. In
that day shall Israel be the first with Egypt and
with Assyria, even a blessing in the midst of the
land: when the Lord of hosts shall bless, saying,
Blessed be Egypt my people, and Assyria the work
of my hands, and Israel mine inheritance.

Several of the scholars seem to think that this prophecy

should be assigned to a later period. It concerns itself with Egypt and is sympathetic with that country, whereas the first part of the chapter is not. Egypt will turn completely to Yahweh and will show fear of him. There will be a great conversion and spiritual renovation.⁵¹ Yahweh will punish Egypt for her transgressions, but his punishment will cure that nation of many of its ills. They will be delivered from their oppressors, for which they will give him offerings of animals and vegetables. This may be explained historically, especially if this is a later prophecy. The oppressors might possibly be the Persians under Artaxerxes Ochus. The savior might be Soter, who seized Egypt on the death of Alexander.⁵² In that day there will be five cities in the land of Egypt that will speak the language of Canaan and will worship Yahweh. Skinner says that five, in this sense, is to be taken as a round number.⁵³ Herodotus says that at this time there were about 20,000 Egyptian cities. Many Hebrews at different times lived in Egypt. Usually on residing in that land they forgot their own language so that the scriptures had to be translated into Greek for their use. Thus it may be seen that out of 20,000 Egyptian cities it would not be impossible that one might find

⁵¹ Driver, ILOT, 215.

⁵² Wade, BPI, 131.

⁵³ Skinner, BPI, 150.

should be assigned to a larger period. It concerns itself with Egypt and is sympathetic with that country, whereas the first part of the chapter is not. Egypt will turn completely to Yahweh and will show fear of him. There will be a great conversion and spiritual reawakening.⁵¹ Yahweh will punish Egypt for her transgressions, but his punishment will come that nation of many of its life. They will be delivered from their oppressors, for which they will give him offerings of animals and vegetables. This may be explained historically, especially if this is a later prophecy. The oppressors might possibly be the Egyptians under Alexander's power. The savior might be Ezer, who raised Egypt on the death of Alexander.⁵² In that day there will be five cities in the land of Egypt that will speak the language of Canaan and will worship Yahweh. Skinner says that five, in this sense, is to be taken as a round number.⁵³ Herodotus says that at this time there were about 20,000 Egyptian cities. Many Hebrews at different times lived in Egypt. Usually on returning to that land they forgot their own language so that the scriptures had to be translated into Greek for their use. Thus it may be seen that out of 20,000 Egyptian cities it would not be impossible that one might live

⁵¹ Driver, 1804, 215.
⁵² Ezer, 1871, 121.
⁵³ Skinner, 271, 190.

five where Hebrew was spoken.⁵⁴ Hitzig attempts to guess the names of the five cities and mentions them as possibly being Heliopolis, Leontopolis, Migdol, Daphne, and Memphis.⁵⁵

There has been some speculation as to just which was the city here termed "the city of destruction" or the city of the sun, as some men translate it. The very word Heliopolis means, in Greek, the city of the sun. Others, thinking of the term "city of destruction," have designated Leontopolis or Elephantine or some city unknown to us in this day as being this city.⁵⁶ In admitting that this section might not belong to Isaiah, one finds it unnecessary to give this passage an extremely late date in order to take care of certain things mentioned here, because papyrus remains discovered in Elephantine imply a Hebrew temple as early as 650 B. C.⁵⁷

The prophet pronounces a doom of civil war and oppression at the hand of a hard master. So terrible will be their fate that those, both in public and private life, will cry in distress to Yahweh. He will hear these cries and will answer them. Then the nations of Assyria, Egypt, and Israel will form a great alliance that will bring great blessings to all mankind. A great road will be built connecting all three

⁵⁴ Peake, "Isaiah," 449.

⁵⁵ Whitehouse, ISA, 233.

⁵⁶ Oesterley and Robinson, IBOT, 252.

⁵⁷ McFadyen, IOT, 139-141.

nations and Yahweh will recognize all of them as being his people. The nations will now build altars and pillars in his worship and will perform vows to him.⁵⁸ Pillars were the distinguishing marks for holy places. This, too, enters into the question as to how this passage shall be dated. There are some who would make this quite an old passage because Exodus 23.24 commands that pillars were to be destroyed. Under some circumstances they were allowed to remain up until the time of Hezekiah and the Deuteronomic reform. This might date the prophecy as being Isaianic, but other scholars remind us that the Egyptian Jews were never as strict as the Palestinian Jews and therefore may never have abandoned their pillars.⁵⁹ Of the members of the older school this passage is defended as being Isaianic by Keunen and Dillman.⁶⁰

This passage is especially interesting because of its parallelism with 11.6. Here Assyria (the wolf), Egypt, (the adder) and Israel (the lamb) are pictured as lying down together, all converted to one ideal, all worshipping together.⁶¹

K. Isaiah 29.7-8.

And the multitude of all the nations that fight
against Ariel, even all that fight against her

⁵⁸ Binns, "Isaiah," 447-448; Peake, "Isaiah," 449.

⁵⁹ Cheyne, POI, 120.

⁶⁰ McFadyen, IOT, 139-141.

⁶¹ Hawley, TOP, 97.

persons and persons will recognize all of them as being his
 people. The nation will not be a nation and people in
 his worship and will perform vows to him.⁵⁸ Elijah was the
 distinguished man for holy places. This, too, answers into
 the question as to how this passage shall be dated. There
 are some who would make this verse an old passage because
 Exodus 25:24 commands that pillars were to be fastened.
 Under some circumstances they were allowed to remain in until
 the time of Malachi and the postexilic reform. This might
 date the prophecy as being postexilic, but other scholars re-
 mind us that the Egyptian laws were never as early as the
 Palestinian law and therefore may never have abandoned their
 pillars.⁵⁹ Of the nature of the other part of this passage
 is debated as being postexilic by Ewald and others.⁶⁰
 This passage is especially interesting because of its
 connection with the law. The law (the word) is given down to
 us and Israel (the land) are pictured as lying down to-
 gether, all converted to one Israel, all worshipping together.⁶¹

2. Isaiah 25:7-8.

and the multitude of all the nations that shall
 be silent, even all that shall remain yet

58 Zinn, "Isaiah," 447-448; Gesen, "Isaiah," 448.

59 Zinn, "Isaiah," 448.

60 Zinn, "Isaiah," 448.

61 Ewald, "Isaiah," 448.

and her munition, and that distress her, shall be as a dream of a night vision. It shall even be as when an hungry man dreameth, and behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion.

The activities here discussed are described in the terminology of dream experience. Both Zion and her enemy neighbors are pictured as being in a dream. Just as Zion's enemies appear to triumph, Yahweh appears and the enemy is forced to flee as chaff before the wind. Thus are the Hebrews rescued from their nightmarish humiliation. But the enemy, too, is in a dream. The foes are turned away from this conquest in a tantalizing fashion, as when a sleeping person awakens and finds himself robbed of some great pleasure. Skinner speaks of this as a figure being applied in two ways: first, objectively, to the vanishing of the enemy; and second, subjectively, to the enemy's disappointment.⁶²

L. Isaiah 29.16-24.

Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding? Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed

⁶² Skinner, BPI, 219. See also Rogers, "Isaiah," 650; Peake, "Isaiah," 456; Binns, "Isaiah," 453; and Cheyne, POI, 171.

as a forest? And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off: That make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought. Therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.

The prophet is here combating certain conspirators who have concealed from him their plans. In this he finds a rebellion against Yahweh. These men have thought that in their human wisdom they were more able to take care of themselves and their country than was their God. The men forgot that a Creator is wiser than men. The prophet combats this rebellion with a parable concerning a potter and his clay. This illustration of the potter is a perfectly natural one for that day.⁶³

Soon Yahweh will work a transformation upon both nature and society. The lands and the forests will be fruitful. The new age will be glorious in its freedom from scoffing and

⁶³ Binns, "Isaiah," 453; Whitehouse, ISA, 310ff.

injustice, and true religion will come into its own.⁶⁴ Those that had been oppressive, tyrannical, and irreligious will have been brought to nought. Those who seemed to watch for chances of iniquity, with well-laid plans of mischief, will be destroyed.

Yahweh's work will renew the Hebrew spirit, and capability and understanding will be given to those who had previously been least capable and least understanding. Those not able to see or hear would be able to do so. The undisciplined classes will willingly subject themselves to the teachings of revelation. Wade takes the last two thoughts given, saying that the deaf and blind are those who are spiritually insensible; the scorner is the same as the politicians who had been incredulous of Isaiah's predictions; the meek and the poor here equal the Jewish nation.⁶⁵

M. Isaiah 30.18-26.

And therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the Lord is a God of judgment: blessed are all they that wait for him. For the people shall dwell in Zion at Jerusalem: thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee. And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy

⁶⁴ Rogers, "Isaiah," 651.

⁶⁵ Wade, BPI, 190.

injustice, and true religion will come into its own. Those
 that had been oppressive, tyrannical, and irreligious will
 have been brought to repent. Those who seemed to wait for
 changes of dynasty, with well-laid plans of mischief, will
 be destroyed.

Yahweh's work will renew the Hebrew spirit, and cannibal-
 try and understanding will be given to those who had previously
 been least capable and least understanding. Those not able
 to see or hear would be able to do so. The uneducated
 classes will willingly subject themselves to the teachings
 of revelation. He has taken the last two thousand years, saying
 that the dark and blind are those who are continually in-
 sensible; the workers in the same as the politicians who had
 been instruments of Israel's destruction; the weak and the
 poor have saved the Jewish nation.

Y. Isaiah 30.10-26.

as therefore will the Lord wait, that he may be
 gracious unto you, and therefore will he be exalted,
 that he may have mercy upon you: for the Lord
 is a God of judgment: blessed are all they that
 wait for him. For the people shall dwell in Zion
 at Jerusalem: thou shalt say, when he shall be
 very gracious unto thee at the voice of thy cry:
 when he shall hear it, he will answer thee. And
 though the Lord give you the bread of adversity,
 and the water of affliction, yet shall not thy

teachers be removed into a corner any more, but thine eyes shall see thy teachers. And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left. Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold: thou shalt cast them away as a menstruous cloth; thou shalt say unto it, Get thee hence. Then shall he give the rain of thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be fat and plenteous: in that day shall thy cattle feed in large pastures. The oxen likewise and the young asses that ear the ground shall eat clean provender, which hath been winnowed with the shovel and with the fan. And there shall be upon every high mountain, and upon every high hill, rivers and streams of waters in the day of the great slaughter, when the towers fall. Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound.

The transition here from a threatening tone to promises of divine mercy is very sudden.⁶⁶ Yahweh intervenes in the lives of his people and they return to him. His mercy and graciousness is shown and the afflictions of the people are comforted when their idolatry disappears and they return to true religion. After this has happened Yahweh listens to the prayers of his people and a great change takes place in nature.⁶⁷ Agriculture will flourish; the rain will come in such quantities that land which is usually dry and sterile

⁶⁶ Whitehouse, ISA, 318.

⁶⁷ Rogers, "Isaiah," 651.

will again become fertile; food for both man and beast will be abundant.

Then Yahweh will teach his people and guide them in the directions in which he wants them to go. The Prophets will come forth from their hiding places; Yahweh will take care of the foes of his people. Even in times of adversity and necessity divine goodness and comfort will not be lacking. This new age will be so great and marvelous that even the light of both moon and sun will shine brighter.⁶⁸

N. Isaiah 32.1-8.

Behold, a king shall reign in righteousness, and princes shall rule in judgment. And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land. And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken. The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly. The vile person shall be no more called liberal, nor the churl said to be bountiful. For the vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the Lord, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail. The instruments also of the churl are evil: he deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right. But the liberal deviseth liberal things; and by liberal things shall he stand.

⁶⁸ Binns, "Isaiah," 454; Cheyne, POI, 178; Peake, "Isaiah," 457; Wade, BPI, 197.

will again become Tattered; food for both man and beast will

be abundant.

Then Yahweh will search his people and hide them in the
 caverns in which he wrote them to go. The prophets will
 come forth from their hiding places; Yahweh will take care
 of the loss of his people. Even in times of adversity and
 necessity living goodness and comfort will not be lacking.
 This new age will be so great and marvelous that even the
 light of both moon and sun will shine brighter.

2. Isaiah 52:1-8.

Behold, a king shall come in righteousness, and
 princes shall ride in judgment. And a man shall
 be as an hiding place from the wind, and a covert
 from the tempest; as rivers of water in a dry
 place, as the shadow of a great rock in a weary
 land. And the eyes of them that see shall not
 be dim, and the ears of them that hear shall
 be open. The heart also of the poor shall under-
 stand knowledge, and the tongue of the meek shall
 utter words as mightily. The vile person
 shall be ready to seek chastity. The vile per-
 son shall be no more called liberal, nor the
 short said to be despised. For the vile person
 will seek ability, and his heart will work in-
 ighly, he practises hypocrisy, and he will ex-
 ceed against the Lord, to make empty the word of the
 Lord, and he will cause the law of the Lord
 to fail. The instruments also of the Lord
 are evil: the devils which devised a device
 the poor with lying words, even when the needy
 speaketh right. But the liberal shall stand
 change; and by liberal things shall he stand.

The emphasis of this prophecy is upon the ideal commonwealth which will soon be ushered in. There will be just rulers for the different peoples who will rule with righteousness. They will be endowed with the proper virtues of their offices. Here also is pictured a reformed nobility which is really to be based upon an aristocracy of character, instead of wealth and birth.

Public opinion will be cleansed of its impurities, because Yahweh will remove any failure in moral insight and response. Vileness, folly and all social impediments will be turned away. The inward character of the people will be revealed by the outward acts with the good people doing good things and the bad people doing bad things. The inconsiderate will gain judgment; the halting or the stammerers, whose words and thoughts have been inconsistent will be able to express themselves. Even the most ignorant person will be gifted with sound judgment. The precipitate will be judicious and the hesitating will be distinct. People will no longer be misled in their transactions because the fool and the swindler will be relegated to their right positions. Thus all who have need of protection will have it under the rule of the new just king who is taking care of the social security and the spiritual enlightenment of his people. He knows that the future welfare of his country depends upon his good government.

The emphasis of this prophecy is upon the ideal common-wealth which will soon be realized in. There will be just rulers for the different peoples who will rule with righteousness. They will be endowed with the proper virtues of their officers. There also is a reference to a reformed nobility which is really to be based upon an aristocracy of character. Instead of wealth and birth.

Another opinion will be a classless of the imperatives, because Kowhai will remove any barrier in moral insight and response. Vices and all social impediments will be burned away. The inward character of the people will be revealed by the outward acts with the good people doing good things and the bad people doing bad things. The lawless will keep judgment; the halting of the wanderers, whose words and thoughts have been instantaneous will be able to express themselves. Even the most ignorant person will be filled with sound judgment. The privileged will be just and the lowly will be dignified. There will no longer be a class in their transactions because the law and the spiritual will be referred to their right positions. There will no longer be a protection will have it under the rule of the new just king who is taking care of the social security and the spiritual enlightenment of his people. He knows that the future welfare of his country depends upon his good government.

In this picture of the Messianic age, men will so harmonize their characters that when their insight has been quickened, they will be able to find their true levels and worth. With a new appraisal of values, there will be food and shelter for all.⁶⁹

O. Isaiah 32.15-20.

Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places; When it shall hail, coming down on the forest; and the city shall be low in a low place. Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass.

The Messianic era will put in its appearance after a great period of destruction and desolation. The way into this new ideal and improved state is through the bitter suffering that the Hebrews have had to endure. The desolation which they have seen is not to be permanent, but the life-giving energy of God will be poured out so that a great change will be worked both in nature and in human beings. Sterile ground, including the wilderness territory, will

⁶⁹ See Binns, "Isaiah," 455; Cheyne, POI, 186; Peake, "Isaiah," 457; Rogers, "Isaiah," 651; Wade, BPI, 204.

become fruitful. Irrigation will be possible in all places and the people will have an unchecked freedom in tilling the soil.

The spirit of Yahweh will be poured out upon the nations in a manner so that peace and security will allow the people to carry on any of their occupations and pursuits without fear of molestation or danger. Peace, confidence, justice, and righteousness will so abound that people will get along together even out on the open prairies where usually there had been quarrels over the water holes and pasturage. It is to be noted that agricultural prosperity is one of the most constant and prominent features of the Messianic prophecy. Here, giving these prophecies, the prophet never differentiates between himself and his people, but always associates himself with his countrymen.⁷⁰

Whitehouse believes that in this passage we probably have the last actual words of Isaiah and that they form a fitting and worthy conclusion to his oracles.⁷¹

⁷⁰ See Cheyne, POI, 188-189; Peake, "Isaiah," 458; Rogers, "Isaiah," 651; Wade, BPI, 207-208.

⁷¹ Whitehouse, ISA, 334.

become limited. It is essential in all places
and the people will have an unchecked freedom in living the
well.

The spirit of Yahweh will be poured out upon the nations
in a manner so that peace and security will allow the people
to carry on any of their occupations and pursuits without
fear of molestation or danger. Peace, confidence, justice,
and righteousness will be about them people will get along
together even out on the open prairie where usually there
had been quarrels over the water holes and pastures. It is
to be noted that agricultural productivity is one of the most
constant and prominent features of the Messianic prophecy.
Here, giving these prophecies, the prophet never differen-
tiates between himself and his people, but always associates
himself with his countrymen.^{VI}

Malachi believes that in this passage we probably
have the last actual words of Isaiah and that they form a
fitting and worthy conclusion to his oracles.^{VI}

^{VI} See Chapter, Vol. 1, 184-185; "Isaiah," Vol. 1, 458; Rogers,
"Isaiah," Vol. 1, 458; Vol. 2, 804-808.
^{VI} Malachi, 1:1-2:14.

DISCUSS

This paper aims to give an accurate picture of the Prophet Isaiah, his Messianic prophecies, and a condensed picture of Messianic prophecy in general. The chief prophecy is that material which is given by Isaiah in the different times of his life which are connected with the appearance of a saving entity, whether it be an age, kingdom, or person.

Isaiah was a prophet of the eighth century and came on the scene just as his country was really beginning to free itself from Egypt. He must have been born sometime around 760 B. C. for he received his call in the "year that King Uzziah died," which was approximately 740 B. C. The scholars believe that he was still a very young person, about twenty or so, when he received his call to become a prophet for Israel. While in the temple one day he had an amazing religious experience which led him to combat the very evils which were rampant in his own land in that day. He became a person of great influence in Jerusalem and was an influential figure whether or not this was because he possessed new light for revelation, or because he had some influential connections, but he is known that his prophecies were accepted in the highest circles.

After his great call, he went forth to a career of pro-

DIGEST

This paper aims to give an accurate picture of the Prophet Isaiah, his Messianic prophecies, and a condensed picture of Messianic prophecy in general. Messianic prophecy is that material given by the different prophets at different times of stress which concerned itself with the appearance of a saving entity, whether it be an age, kingdom, or person.

Isaiah was a prophet of the eighth century who came on the scene just as his country was really beginning to face danger from Assyria. He must have been born sometime around 760 B. C. for he received his call in the "year that King Uzziah died," which was approximately 740 B. C. The scholars believe that he was still a very young person, about twenty or so, when he received his call to become a prophet for Yahweh. While in the Temple one day he had a moving religious experience which led him to combat the many evils which were rampant in his own land in that day. He became a person of great influence in and around Jerusalem. We do not know whether or not this was because he gave forth such great advice, or because he had some influential connections, but we do know that he was accepted in the high court circles.

After his great call, he went forth to a career of pro-

INDEX

This paper aims to give an accurate picture of the Prophet Isaiah, his Messianic prophecies, and a condensed picture of Messianic prophecy in general. Messianic prophecy is that material given by the different prophets at different times of stress which concerned itself with the appearance of a saving entity, whether it be an age, King, Son, or Person.

Isaiah was a prophet of the eighth century who came on the scene just as his country was really beginning to face danger from Assyria. He must have been born sometime around 760 B. C. for he received his call in the "year that King Uzziah died," which was approximately 740 B. C. The scholars believe that he was still a very young person, about twenty or so, when he received his call to become a prophet for Yahweh. While in the temple one day he had a moving religious experience which led him to compose the many verses which were rampant in his own land in that day. He became a person of great influence in and around Jerusalem. We do not know whether or not this was because he gave forth such great advice, or because he had some influential connections, but we do know that he was accepted in the high court circles.

After his great call, he went forth to a career of pro-

phesy, and his prophecies or the writings which we have today, may be arranged chronologically according to the crises of history which brought them into being. They fall nicely into four groups--first, material dating from the last year of the reign of Uzziah, through the reign of Jotham and into the early reign of Ahaz; second, the material contained in the period of the Syro-Ephraimite wars, up to the fall of Samaria in 722 B. C.; third, material from the reign of Hezekiah (about 713 to 711 B. C.) during the siege of Ashdod by Sargon; fourth, from the reign of Hezekiah (about 705-701 B. C.) during Sennacherib's invasion of Judah. During these periods, Judah was suffering from the effects of the great era of prosperity which had caused the very trouble which slowly was getting worse and worse. Isaiah, in combating this, always urged that the people and the rulers place their trust in the power of Yahweh, and in that alone, instead of placing it in the military might of the foreign powers. He was indeed a marvelous person, and it is doubtful if many persons have left a deeper and more lasting imprint upon history.

As this dissertation is to deal with the Messianic prophecies of Isaiah, the son of Amoz, it is first necessary to decide what material in this book really came from Isaiah's lips. There were centuries when the scholars of the world upheld the Isaianic authorship of the entire book. Then,

theory, and his prophecies at the writings which we have today.

may be extremely anomalously according to the course of history which brought them into being. They fall nicely into four groups--first, material dating from the last year of the reign of Ushiel, through the reign of Ishmael and into the early

reign of Ahar; second, the material contained in the period

of the Gyrus-Karaimite wars, up to the fall of Samaria in

722 B.C.; third, material from the reign of Hezekiah (about

728 to 711 B.C.) during the siege of Lachish by Sargon; fourth,

from the reign of Manasseh (about 703-701 B.C.) during

Manasseh's invasion of Judah. During these periods, Judah

was suffering from the effects of the great era of prosperity

which had caused the very trouble which slowly was coming

worse and worse. Lachish, the capital, always waged

that the people and the rulers place their trust in the power

of Lachish, and in that alone, instead of placing it in the

all-powerful might of the royal power. He was indeed a nar-

velous person, and it is doubtful if many persons have left

a deeper and more lasting imprint upon history.

As this dissertation is to deal with the Manasseh pro-

phetism of Lachish, the son of Man, it is first necessary to

decide what material in this book really came from Lachish's

lips. There were variations when the prophets of the world

upheld the Lachishian authority of the entire book. Then,

gradually, because there were certain things mentioned in some chapters which definitely contradicted historical events as we know of them in the lifetime of Isaiah, material was taken away from Isaiah until it was as if a pendulum was swinging away and the whole field of scholars and critics went in for extreme surgery. The trend definitely was to take more and more material away from this prophet all the time. It is interesting to notice that the pendulum has started to swing back again and there is a new trend which has started in the modern school of Old Testament Scholars and is now giving more and more of these prophecies back to Isaiah.

In this dissertation, I have taken, as accurately as possible, the views of twenty of the better known scholars-- Binns, Cheyne, Davidson, Delitzsch, Driver, Eiselen, Gray, Kennett, Kirkpatrick, Leslie, McFadyen, Mitchell, Oesterley, Peake, Robinson, Sellin, Skinner, Smith, Wade, and Whitehouse. In this group one finds representatives of all views-- radical, conservative, and middle of the road; men of the old school and men of the modern trend. This gives a good consensus opinion on authenticity. From this one may say that there is very little of the material that is to be doubted on authenticity in the first ten chapters. Several doubt the first part of chapter 11 and most critics doubt the last part, verses 10-16. Practically all of the author-

probably, because there were certain things mentioned in some chapters which definitely contradicted historical events as we know of them in the lifetime of Isaiah, material was taken away from Isaiah until it was as if a parchment was written away and a whole field of scholars and critics went in for extreme surgery. The trend definitely was to take more and more material away from this epoch all the time. It is interesting to notice that the movement has started to swing back again and there is a new trend which has started in the modern school of Old Testament scholars and is now giving more and more of these problems back to Isaiah.

In this illustration, I have taken, as accurately as possible, the views of twenty of the better known scholars--Hins, Gwynne, Davidson, Robinson, Driver, Eissler, Gray, Kennet, Kippenstein, Leslie, Edwards, Mitchell, Oesterley, Parker, Robinson, Selig, Skinner, Smith, Stone, and White--house. In this group one finds representatives of all views--radical, conservative, and middle of the road; men of the old school and men of the modern trend. This gives a good cross-section opinion on authenticity. From this one may say that there is very little of the material that is to be found on authenticity in the first ten chapters. Several found the first part of chapter 11 and most critics doubt the last part, verses 12-15. Practically all of the author-

ities doubt chapter 12 and the decision is unanimous that chapters 13.1-14.23 are not Isaianic. Some say that chapters 15.1-16.12 belong to an earlier prophet, but there is no unanimity to the decision and many that are suspicious of the work are not positive in their decision. There is a lot of hesitancy over chapter 19, with the last part of it being the most probable to have come from some other besides Isaiah. Certainly chapter 21.1-10 is not Isaianic. Chapter 23 is suspected and chapters 24-27 are definitely not valid. There is some suspicion of chapter 32 which is the last chapter in which there is a Messianic prophecy. With these things in mind, I would say that the Messianic prophecies here dealt with may be taken for Isaiah's but 11.10-16; 16.4b-5; and 19.16-25 are the ones which have the greatest probability of not belonging to Isaiah.

Messianic prophecy arose at an early period, that is, soon after the monarchy started to decline, and perhaps before. This was intermingled with the belief that there would be a personal Messiah and this idea kept getting stronger as time went along. It is always to be remembered that Messianic prophecy is influenced by the history of the day in which it comes into being. The idea in its totality is contained in many promises which center around a Messianic person and Messianic age or kingdom. Such prophecies are

side about chapter 12 and the decision is unanimous that
 chapters 12-14 are not Isidorian. Some say that chapters
 12-14 belong to an earlier group, but there is no
 unanimity as to the decision and many that are skeptical of the
 work are not positive in their decision. There is a lot of
 hesitancy over chapter 14, with the last part of it being the
 most probable to have come from some other Isidorian source.
 Certainly chapter 21-1-10 is not Isidorian. Chapter 22 is
 suggested and chapters 24-27 are definitely not valid. There
 is some evidence of chapter 28 which is the last chapter
 in which there is a Messianic prophecy. With these values in
 mind, I would say that the Isidorian prophecies have been
 with may be taken for Isidorian but 11-10-12; 12-13-14; and
 19-10-22 are the ones which have the greatest probability of
 not belonging to Isidore.
 Messianic prophecy arose at an early period, that is,
 soon after the monarchy started to decline, and perhaps be-
 fore. This was intermingled with the belief that there would
 be a personal Messiah and this idea kept getting stronger
 as time went along. It is always to be remembered that
 Messianic prophecy is influenced by the history of the day
 in which it comes into being. The idea in the totality is
 contained in early prophecies which center around a Messianic
 person and Messianic age or kingdom. Such prophecies are

fulfilled in Jesus when one points the arrow from Jesus back to the prophecies, but the prophet, as far as I can see, most certainly had no such person in view when he gave his words. Any personal Messiah which he foretold was expected to come in time to deliver his people from the Assyrians. Such prophecy coming to a proud people has caused many bold Jewish teachers and desert leaders to claim this position, but they have lasted for only a short time and then disappeared like a comet from the sky.

The Messianic prophecies, as I have found them, are: Isaiah 1.26; Isaiah 2.2-4; Isaiah 4.2-6; Isaiah 7.10-17; Isaiah 9.1-7; Isaiah 11.1-9; Isaiah 11.10-16; Isaiah 16.4b-5; Isaiah 17.7-8; Isaiah 19.16-25; Isaiah 29.7-8; Isaiah 29.16-24; Isaiah 30.18-26; Isaiah 32.1-8; and Isaiah 32.15-20.

fulfilled in Jesus when one points the arrow from Jesus back to the prophecies, but the prophecies, as far as I can see, most certainly had no such person in view when he gave his words. My personal Messiah whom he foretold was expected to come in time to deliver his people from the Assyrians. Such prophecy coming to a great people has changed many bold Jewish teachers and desert leaders to their own position, but they have lasted for only a short time and then disappeared like a comet from the sky.

The Messianic prophecies, as I have found them, are:
 Isaiah 1-52; Isaiah 53-54; Isaiah 55-56; Isaiah 57-66;
 Isaiah 67-68; Isaiah 69-70; Isaiah 71-72; Isaiah 73-74;
 Isaiah 75-76; Isaiah 77-78; Isaiah 79-80; Isaiah 81-82;
 Isaiah 83-84; Isaiah 85-86; Isaiah 87-88; Isaiah 89-90;
 Isaiah 91-92; Isaiah 93-94; Isaiah 95-96; Isaiah 97-98;
 Isaiah 99-100.

BIBLIOGRAPHY

NOTE: This bibliography serves as a key to the footnoted references. Books are designated by the last name of the author, the standard abbreviation (appearing in the bibliography after the name of the author), the volume number (if there is more than one volume in the work), and the page reference. Articles are designated by the last name of the author, the title of the article, and the page reference.

Barton, Edward A.--213

Introduction and the Bible.

Philadelphia: Amer. B. S. Union, 1928. Fourth edition.

B. S. U.--BHF

A History of the Hebrew People from the earliest times to the year 70 A. D. Largely in the language of the Bible.
New York: The Century Co., 1931.

Barton, E. A.--225

The Old Testament from the modern point of view.
Second edition.

New York: Edwin S. Gorham, 1901.

Cheer, Julius A.--107

The Literature of the Old Testament.
Revised.

New York: Columbia University Press, 1933.

Cline, L. W.

"Israel."

Toro, George and Guillermo, 1923, 435-457.

Briggs, Charles Augustus--227

Mosaicic Prophecy.

New York: Jewish Synagogue House, 1928.

Cheney, T. H.--121

Introduction to the Book of Isaiah.

London: Adam and Charles Black, 1928.

C. S. U.--201

The Prophecies of Isaiah, Vol. 1.

Third edition, revised.

New York: Thomas Whittaker, 1884.

BIBLIOGRAPHY

NOTE: This bibliography serves as a key to the footnote references. Books are designated by the last name of the author, the standard abbreviation (appearing in the bibliography after the name of the author), the volume number (if there is more than one volume in the work), and the page reference. Articles are designated by the last name of the author, the title of the article, and the page reference.

Barton, George A.--AAB

Archaeology and the Bible.

Philadelphia: Amer. S. S. Union, 1925. Fourth edition.

. . . .--HHP

A History of the Hebrew People from the earliest times to the year 70 A. D. Largely in the language of the Bible.

New York: The Century Co., 1930.

Batten, L. W.--TOT

The Old Testament from the modern point of view.

Second edition.

New York: Edwin S. Gorham, 1901.

Bewer, Julius A.--LOT

The Literature of the Old Testament.

Revised.

New York: Columbia University Press, 1933.

Binns, L. E.

"Isaiah."

Gore, Goudge and Gullaume, NCHS, 432-457.

Briggs, Charles Augustus--MP

Messianic Prophecy.

New York: Charles Scribner's Sons, 1886.

Cheyne, T. K.--IBI

Introduction to the Book of Isaiah.

London: Adam and Charles Black, 1895.

. . . .--POI

The Prophecies of Isaiah, Vol. 1.

Third edition, revised.

New York: Thomas Whittaker, 1884.

BIBLIOGRAPHY

NOTE: This bibliography serves as a key to the footnote references. Books are designated by the last name of the author, the standard abbreviation (appearing in the bibliography after the name of the author), the volume number (if there is more than one volume in the work), and the page reference. Articles are designated by the last name of the author, the title of the article, and the page reference.

Barton, George A.--15
Expository and the Bible
Philadelphia: American B. S. Union, 1932. Fourth edition.

...--115
A History of the Hebrew Bible from the earliest times to the present
New York: The Century Co., 1930.

Barton, G. A.--107
The Old Testament from the modern point of view
Second edition.
New York: Charles Scribner's Sons, 1901.

Bever, Julius--107
The Literature of the Old Testament
New York: Columbia University Press, 1933.

Brown, E. E.
"Isaiah"
New York: Charles Scribner's Sons, 1933.

Brown, Charles--107
Isaiah
New York: Charles Scribner's Sons, 1933.

Chapman, T. E.--107
Introduction to the Book of Isaiah
London: James and James Clark, 1933.

...--107
The Prophecies of Isaiah, Vol. I
Third edition, revised.
New York: Thomas Whitaker, 1884.

Cornill, Carl Heinrich--POI

The Prophets of Israel.

(Tr. by Sutton F. Cockran.) Sixth edition.

Chicago: The Open Court Publishing Company, 1904.

Czarnomska, Elizabeth--ALI

The Authentic Literature of Israel, Vol. 2.

New York: The Macmillan Company, 1928.

Davidson, A. B.--OTP

Old Testament Prophecy.

(Edited by J. A. Paterson.)

Edinburgh: T. & T. Clark; New York: Scribner's, 1903.

Delitzsch, Franz--BCPI

Biblical Commentary on the Prophecies of Isaiah, Vol. 1.

(Tr. by Rev. James Martin.)

Edinburgh: T. & T. Clark, 1867.

Driver, S. R.--ILOT

An Introduction to the Literature of the Old Testament.

New York: Scribner's, 1923.

Eiselen, Frederick Carl--PBOT

The Prophetic Books of the Old Testament, Vol. 1.

New York: The Methodist Book Concern, 1923.

Eiselen, Frederick Carl; Lewis, Edwin; Downey, David G.--ABC

Abingdon Bible Commentary.

New York: Abingdon Press, 1929.

Emmet, C. W.

"Messiah."

Hastings, ERE, VIII, 574-581.

Fausset, A. R.

"Isaiah."

Jamieson, Fausset, and Brown, CCEB, 427-505.

Gore, Charles; Goudge, Henry Leighton; Gullaume, Alfred--NCHS

A New Commentary on Holy Scripture: including the Apocrypha.

New York: The MacMillan Co., 1928.

Gray, George Buchanan--CIOT

A Critical Introduction to the Old Testament.

New York: Charles Scribner's Sons, 1920.

Gottlieb, Carl Heinrich--1901
The Treasury of Israel.
Ed. by Samuel W. Jackson. Sixth edition.
Chicago: The Open Court Publishing Company, 1904.

Gottlieb, Carl Heinrich--1911
The Treasury of Israel, Vol. 2.
New York: The Macmillan Company, 1911.

Gottlieb, Carl Heinrich--1917
The Treasury of Israel, Vol. 3.
New York: The Macmillan Company, 1917.
Chicago: T. & T. Clark, New York, 1903.

Gottlieb, Carl Heinrich--1921
The Treasury of Israel, Vol. 1.
New York: The Macmillan Company, 1921.
Chicago: T. & T. Clark, 1927.

Gottlieb, Carl Heinrich--1927
The Treasury of Israel, Vol. 2.
New York: The Macmillan Company, 1927.

Gottlieb, Carl Heinrich--1930
The Treasury of Israel, Vol. 1.
New York: The Macmillan Company, 1930.

Gottlieb, Carl Heinrich--1935
The Treasury of Israel, Vol. 2.
New York: The Macmillan Company, 1935.

Gottlieb, Carl Heinrich--1937
The Treasury of Israel, Vol. 1.
New York: The Macmillan Company, 1937.

Gottlieb, Carl Heinrich--1938
The Treasury of Israel, Vol. 2.
New York: The Macmillan Company, 1938.

Gottlieb, Carl Heinrich--1939
The Treasury of Israel, Vol. 1.
New York: The Macmillan Company, 1939.

Gottlieb, Carl Heinrich--1940
The Treasury of Israel, Vol. 2.
New York: The Macmillan Company, 1940.

Gray, George Buchanan--BOI

A Critical and Exegetical Commentary on the Book of Isaiah, Vol. 1.

New York: Charles Scribner's Sons, 1912.

Hastings, James--ERE

Encyclopaedia of Religion and Ethics.

New York: Charles Scribner's Sons, 1928.

Hawley, Charles Arthur--TOP

The Teachings of the Prophets.

New York: Association Press, 1924.

Hyamson, Albert M.

"Messiahs (Pseudo-)."

Hastings, ERE, VIII, 581-588.

Jamieson, Robert; Fausset, A. R.; Brown, David--CCEB

A Commentary Critical and Explanatory on the Whole Bible.

Hartford: S. S. Scranton Company.

Jefferson, Charles E.--CII

Cardinal Ideas of Isaiah.

New York: The MacMillan Co., 1925.

Kastein, Josef--HDJ

History and Destiny of the Jews.

(Tr. from German by Huntley Patterson.)

New York: The Viking Press, 1934.

Kennett, Robert H.--CBI

The Composition of the Book of Isaiah in the light of history and archeology.

(The Schmerch Lectures, 1909.)

London: Henry Frowde, Oxford University Press, 1910.

Kent, Charles Foster--HJP

A History of the Jewish People during the Babylonian, Persian, and Greek periods.

Fifth edition.

New York: Charles Scribner's Sons, 1902.

Kirkpatrick, A. F.--DOP

The Doctrine of the Prophets.

Second edition.

London: Macmillan and Co., 1897.

Gray, George. Unpublished 1901
Unpublished and Unpublished on the 100 of

New York: Charles Scribner's Sons, 1912.

Hastings, James--1912

Unpublished of Unpublished and Unpublished.
 New York: Charles Scribner's Sons, 1912.

Hawley, Charles Arthur--1912

The Principles of the Hebrew.
 New York: Association Press, 1912.

Hymans, Albert W.

Unpublished (1912--1913)

Hastings, James. Vol. VII, 1912-1913.

Johnson, Robert; Johnson, A. J.; Brown, David--1912

A Commentary on the Old Testament and Unpublished on the whole Bible.
 New York: J. B. Lippincott Company.

Johnson, Robert E.--1911

Unpublished of Unpublished.
 New York: The Macmillan Co., 1911.

Kenneth, Robert--1911

History and Geography of the Jews.
 (The first volume of Unpublished.)
 New York: The Viking Press, 1911.

Kenneth, Robert E.--1911

The Unpublished of the Unpublished in the light of
Unpublished and Unpublished.

(The Unpublished Unpublished, 1911.)
 London: Henry Brown, Oxford University Press, 1910.

Kant, Charles Foster--1911

A History of the Jewish People during the Babylonian
Exile and the Persian Period.

New York: Charles Scribner's Sons, 1911.

Kugel, David A.--1911

The Bible of the Hebrews.
 Second edition.

London: Macmillan and Co., 1911.

Knotts, J. Franklin

"Messianic Prophecy."

Newtonville, Mass.: address delivered at the First Methodist Church, 12/15/38.

Knudson, Albert C.--BLP

The Beacon Lights of Prophecy: an interpretation of Amos, Hosea, Isaiah, Jeremiah, Ezekiel, and Deutero-Isaiah.

New York: The Methodist Book Concern, 1914.

. . . .--PMI

The Prophetic Movement in Israel.

New York: The Methodist Book Concern, 1921.

. . . .--RTOT

The Religious Teaching of the Old Testament.

New York: The Abingdon Press, 1918.

Leslie, Elmer A.

"The Chronology of the Old Testament."

Eiselen, Lewis, and Downey, ABC,

. . . .--OTP

Old Testament Prophets.

Boston: Classnotes, 1938-1939.

Lods, Adolphe--ISR

Israel from its beginnings to the middle of the eighth century.

(Tr. by S. H. Hook.)

London: Kegan Paul, Trench, Truber & Co., Ltd., 1932.

McFadyen, John Edgar--IOT

Introduction to the Old Testament.

London: Hadder & Stoughton, 1932.

. . . .

"Israel's Messianic Hope."

Eiselen, Lewis, and Downey, ABC, 177-186.

Mathews, Shailer--MHNT

The Messianic Hope in the New Testament.

Chicago: The University of Chicago Press, 1905.

Mitchell, H. G.--ISA

Isaiah: a study of chapters 1-39.

New York: Thomas Crowell & Co., 1897.

Knott, J. Franklin
"Masada Prophecy."
Newbury, Mass.; address delivered at the First
Methodist Church, 12/15/43.

Knudson, Albert C.--515
The Seven Signs of Prophecy: an interpretation of
Isaiah, Jeremiah, Daniel, and Zechariah-Isaiah.
New York: The Methodist Book Concern, 1914.

...--511
The Prophetic Movement in Israel.
New York: The Methodist Book Concern, 1921.

...--510
The Millennial Kingdom of the Old Testament.
New York: The Abingdon Press, 1918.

Isaiah, Elmer A.
"The Chronology of the Old Testament."
Isaiah, Lewis, and Bennett, 1932.

...--509
Old Testament Prophecy.
London: Westminster, 1900-1902.

Isaiah, Anonymous--195
Isaiah from the beginning to the middle of the eighth
century.
Tr. by S. H. Cook.
London: Nelson, 1901; French, 1902; 1903.

Isaiah, John Nisbet--197
Introduction to the Old Testament.
London: Cassell & Co., 1902.

...
"Isaiah's Prophecy Book."
Isaiah, Lewis, and Bennett, 1932.

Isaiah, Daniel--197
The Prophecy of Isaiah in the Old Testament.
Chicago: The University of Chicago Press, 1900.

Isaiah, W. E.--195
Isaiah: a study of chapters 1-39.
New York: Thomas Crowell & Co., 1897.

Noyes, Carleton--GOI

The Genius of Israel.

Boston: Houghton Mifflin Company, 1924.

Oesterley, W. O. E.--EMI

The Evolution of the Messianic Idea.

London: Sir Issac Pitman & Sons, Ltd., 1908.

Oesterley, W. O. E. and Robinson, Theodore H.--IBOT

An Introduction to the Books of the Old Testament.

New York: The MacMillan Co., 1934.

Peake, Arthur S.

"Isaiah."

Peake, COB, 436-459.

. . . .--COB

A Commentary on the Bible.

New York: T. Nelson & Sons, 1920.

Peloubet, F. N.--BD

Bible Dictionary.

Philadelphia: John C. Winston Company, 1925.

Riehm, Edward--MP

Messianic Prophecy: its origin, historical character,
and relation to New Testament fulfilment.

(Tr. by John Jefferson.)

Edinburgh: T. & T. Clark, 1876.

Robinson, H. Wheeler--TOT

The Old Testament, Its Making and Meaning.

Nashville: Cokesbury Press, 1937.

Robinson, Theodore H.--PAP

Prophecy and the Prophets.

New York: Charles Scribner's Sons, 1923.

Rogers, Robert W.

"Isaiah."

Eiselen, Lewis, and Downey, ABC, 628-676.

Sellin, Ernst--IOT

Introduction to the Old Testament.

New York: Geo. H. Doran Company, 1923.

Woyce, Herbert--191
The House of Israel
London: W. B. Eerdmans, 1932.

Geertz, A. O. S.--191
The Religion of the Hebrews
London: W. B. Eerdmans, 1932.

Geertz, A. O. S. and Robinson, Herbert E.--191
An Introduction to the Study of the Old Testament
New York: The Macmillan Co., 1932.

Geertz, Arthur S.
"Israel"
New York, 1932, 422-423.

...--191
A Commentary on the Bible
New York: T. Nelson & Sons, 1932.

Reformer, G. A.--191
Bible Dictionary
Chicago: John C. Winston Company, 1932.

Rehm, Albert--191
Hebraic Prophecy: Its origin, historical character,
and relation to the Testament
(Ed. by John Rehm.)
Chicago: W. B. Eerdmans, 1932.

Rehm, Albert--191
The Old Testament, Its Making and Meaning
Baltimore: W. B. Eerdmans, 1932.

Rehm, Albert--191
Prophecy and the Prophets
New York: Charles Scribner's Sons, 1932.

Rehm, Albert--191
"Israel"
Chicago, Lewis, and Downey, 1932, 628-631.

Rehm, Albert--191
Introduction to the Old Testament
New York: W. B. Eerdmans, 1932.

Skinner, Rev. J.--BPI

The Book of the Prophet Isaiah.

Cambridge: University Press, 1905.

Skinner, John--PAR

Prophecy and Religion: studies in the life of Jeremiah.

Cambridge: The University Press, 1922.

Smith, George Adam--BOI

The Book of Isaiah, Vol. 1.

Garden City: Doubleday, Doran & Co., Inc., 1927.

Smith, J. M. P.--PTT

The Prophets and Their Times.

Chicago: University of Chicago Press, 1925.

Wade, G. B.--BPI

The Book of the Prophet Isaiah.

London: Methuen & Co., Ltd., 1911.

Whitehouse, Owen C.--ISA

Isaiah.

New York: Henry Frowde, Oxford University Press,
American Branch.

Skinner, Rev. J. -- 871
The Book of the Prophet Isaiah
Cambridge: University Press, 1905.

Skinner, John -- 744
Prophecy and Religion: studies in the life of Jeremiah
Cambridge: The University Press, 1923.

Smith, George Adam -- 501
The Book of Isaiah, Vol. I.
Garden City: Doubleday, Horan & Co., Inc., 1927.

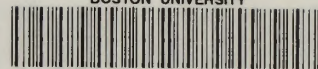
Smith, J. M. -- 777
The Prophets and Their Times
Chicago: University of Chicago Press, 1925.

Wade, J. B. -- 371
The Book of the Prophet Isaiah
London: Methuen & Co., Ltd., 1911.

Wright, G. C. -- 174
Isaiah
New York: Henry Brown, Oxford University Press,
American Edition.

WILSON
SALOMONSON
MAY 1902

BOSTON UNIVERSITY



1 1719 02557 0872

REDI COVER

USE "W-J" FASTENER
FOR BINDING SHEETS

TO DUPLICATE REFER TO NUMBER

EV 67277

A PRODUCT OF WILSON JONES CO. U.S.A.

